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THE GREAT PHYSICIAN

DEDICATED TO
THE GUILD OF ST. LUKE

WHICH, FOR MORE THAN HALF A CENTURY, HAS DEMONSTRATED IN PRACTICE THE SPIRIT OF THE GREAT PHYSICIAN

AND

TO ALL CHRISTIAN PHYSICIANS WHOSE EXPRESSED DESIRE FOR A MANUAL OF THIS KIND HAS ENCOURAGED THE PRESENT EFFORT

AND

TO THE GUILD OF ST. BARNABAS

AND OTHER CHRISTIAN NURSES WHO HAVE EXERCISED CERTAIN GIFTS OF THE SPIRIT WITH QUIET AND SELF-EFFACING EFFICIENCY ALIKE IN HOSPITAL AND SICK-ROOM

THE GREAT PHYSICIAN

A MANUAL OF DEVOTION FOR THOSE WHO CARE FOR THE SICK

SELECTED AND ARRANGED BY

A. J. GAYNER BANKS, M.A., D.S.T.

MISSION PREACHER TO WASHINGTON CATHEDRAL

AND

W. SINCLAIR BOWEN, M.D., F.A.C.S.

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FOREWORD

I AM impressed with the fine spirit of reverence that is conspicuous in this book of devotions. The joint work of a priest of the Church and an outstanding physician, it is a contribution not only to the devotional spirit but to the practical value of prayer as applied to the common experiences of everyday life. That our Lord designed His ministry to men to have a salutary influence upon their physical, as well as their spiritual, life is clearly demonstrable. I sincerely and earnestly trust that those who use this little volume may find it the means of bringing them into closer and more intimate fellowship with Him who sought to heal the bodies as well as the souls of men.

JAMES E. FREEMAN,
Bishop of Washington.

June 1, 1926.

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A VOLUME like this is necessarily a compilation from many sources, and the compilers are under obligation to more publishers and authors than can properly be enumerated here.

We wish, however, to acknowledge our gratitude for quotations to the following :

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have been made by permission of the publisher, Elliott Stock, 7 Paternoster Row, London, E.C. If inadvertently copyright matter has been inserted without permission, we tender our apologies, and will correct the omission at the earliest opportunity.

We also wish to acknowledge the kindness of Bishop Philip M. Rhinelander of Washington for reading the original MS. and for constructive suggestions offered.

A. J. G. B.
W. S. B.

COMPILERS' PREFACE

This little Manual is sent out to fulfil a definite mission. It is not to supersede any existing Liturgy or book of devotions, but to furnish appropriate prayers and inducements to prayer for those who are actively engaged in the care or treatment of the sick.

It is compiled by a priest and a physician, both of whom are members of the Commission on Christian Healing appointed at the General Convention of the Episcopal Church which met in October 1925, at New Orleans, La. It is significant that on this Commission are found the names of three representative physicians, as well as a number of clergy and non-medical laymen.

The Report of the previous Commission stressed active co-operation between Church and Hospital, between priest and physician. The whole argument is summed up in paragraph III as follows :

" Religion and material means for cure must go hand in hand in ministry to the sick. It is often difficult to tell where the one leaves off and the other begins. Faith in God and faith in the physician must be blended for best results.

" In his practice the physician relies upon the ' healing power of nature.' The Christian minister declares this power to be God, who is ' Giver of Life ' and its Restorer.

" Both minister and physician know that the power of healing is something apart from themselves ; that their function in healing is to assist by restoring the conditions—physical, moral, and spiritual—under which this power may best operate. . . . In man the spirit and the body react upon each other in many ways.

"This relationship between spirit and body should be reverently studied, not by the Christian ministry alone, nor by the psychologist alone, nor by the physician alone, but by them all together."

The present volume is the outcome of an earnest desire for co-operation between the scientific physician and the vigilant priest and pastor. It takes for granted that, along with the maintenance of a professional pride (on the part of each), there will be a consciousness of a common need and a common objective in the promotion of the healing processes within the life of the patient.

Even more is assumed. It is felt that many who minister medically to the sick are in sore need of a real spiritual stimulus for their own lives ; that the busy round of absorbing duties and mental preoccupation often obscure for the time being the intense spiritual necessity of the sick patient.

Nor is the priest free from the same danger. Absorbed in preaching and ministering to others, he is in frequent danger of neglecting his own spiritual contacts and so of impoverishing the quality of his ministry.

Many of the devotions which follow, therefore, are calculated to promote the spiritual life and stimulate the devotions of the priest or physician himself. It is assumed that priest, physician, and nurse are all "servants of the Most High," from whom alone comes the real power that heals the sick.

Suggestions for the improvement of this book will be welcomed, and it is hoped that a subsequent edition may prove of more permanent value to the users.

It is requested that one of the Guild prayers be said daily (see pages 57, 58), with intention that God may bless every intelligent policy of co-operation among those who minister to the afflicted.

THE COMPILERS.

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THE GREAT PHYSICIAN

INTRODUCTORY

HOW TO VISIT THE SICK

If we gather anything at all from the religious experience of the age, the old things which modern psychology makes to look so new, it is that unless we can find time for quiet and meditation and prayer, we cannot hope to wield spiritual power.

We may wield much else, but not spiritual power.

Of this, quiet, meditation, and prayer are the absolute conditions. And if we are really to help sick folk we must take infinite pains ; quite as much pains as the doctor takes in handling his case from a different point of view. Healing means work ; about it there is no easy magic. If on the day we are going to visit our sick we make our own Communion, with our sick folk one by one in our mind ; if we will ask the Great Physician to walk on our feet to the house, and to talk with our tongue and love with our heart, when we get there ; if we go there with the humble yet hopeful expectancy and confidence that can only be ours because they are not ours but His, we shall do much good.

We need have no fear lest, if we pray for the patient's physical betterment and betterment doesn't result, the patient's faith will be too severely tried. He will always get something, and something that more than compensates him for any disappointment.

Few priests can have visited more sick people than I have—unless they be chaplains of hospitals or infirmaries—

during the last five and twenty years, and of faith failure, through too direct and confident praying for bodily health, I have never known an instance. I add what I often find an extraordinarily refreshing enablement when tired or dull or dry.

An Enabling Refreshment

Sit down comfortably and close your eyes, and then deliberately and without particular meditation say to yourself :

God is Spirit
Life
Wisdom
Power
* * * *
Holiness
Faith
Health
Wealth (well-being)
* * * *
Unity
Love
Joy
Peace
* * * *
Grace and Goodness
Truth and Freedom
Beauty and Strength
Principle and Substance
of all things.

F. S. M. Bennett.

Intercession is little understood, and yet there is no sphere in which the soul that knows God can more effectively help and bless others. . . . St. Paul knew the power of Intercession when he said : " Brethren, pray for us." He did not think that God needed persuading by someone else to

be good to him, but he did know that loving, sympathising, healing thoughts, projected like wireless telegraphy vibrations from united God-inhabited hearts, were the life of God in man reaching forth to quicken and stimulate and support a brother man. . . . I have experienced it myself: I have been upheld in physical and mental weakness by a stream of kindly sympathy from God-inhabited hearts, radiating divine, creative energy. To help thus given, one can only reply in the beautiful words of an American divine :

Beneath the shelter which your prayers have reared,
Quiet and blest,
The storm which struck me down no longer feared,—
Secure I rest.

BASIL WILBERFORCE.

SELF-SACRIFICE AND INTERCESSION

Self-sacrifice is the very heart and core of intercession. By that I mean not merely the sacrifice of our time and leisure for the welfare of others. The sacrifice of self in intercession means something even fuller and deeper than this. It involves the very laying down of oneself at the feet of God, the putting aside of all personal desires, all personal claims, all personal views, that the welfare of the individual and the will of God may be ensured. Intercession is not imposing my desires, my claims, my views, my will, upon God—but in its highest form is the perfect co-operation with God that His Will may be done.

There are five parts to a good intercession.

My first step after getting quiet and still is to realise the Presence of God—God who is Infinite Love, Infinite Wisdom, Infinite Power. Having then realised the Presence of God, I must make my act of self-sacrifice quite simply and naturally. " Oh, my God, take all the love of my heart —for my child, my husband, my friend—all the power of loving that is in me. Take all my power of thinking, of

hoping, and all my desire, and use it all for these Thy children for whom I wish to pray." Now the act of self-sacrifice has been made, I have placed myself with all my power and love into God's Hands to be used solely for other people.

Then comes the second stage, the placing of the individual in the Presence of God. To me that always seems like placing a bowl of bulbs in the sunlight in order that its rays may give warmth and health. So we place each person in the direct rays of the sunshine of God's Love, that the warmth and light may penetrate each one of them. I find at this stage it is a great help to say, "So-and-so is the child of God; God is his Father; God loves him even as He loves me." Then pause and think of God's Love streaming through this person, penetrating the most obscure corner of his being.

Then pass on to stage three—see the person as God would have him be, free from sin, free from disease, perfectly balanced in body and mind, loving, joyful, peaceful—in fact a saint. Remember God sees in the most depraved sinner the potential saint; in the seemingly hopelessly diseased, the possibility of wholeness; in the broken heart, the joy of resurrection.

Having seen the vision of hope, we must pass on to stage four, and identify our love, our desire, our will, with the love, the desire, the will of God. My heart must beat with the most sacred heart of Jesus for this one individual, so longing with the longing of God for his welfare.

Soon we reach the final stage of intercession, the act of confidence in the love and wisdom and power of God, coupled with thanksgiving. You have placed this person in God's Hands. Now leave him in His keeping in perfect confidence. "Lord, into Thy Hands I commend this Thy child. Thou art Infinite Love, Infinite Wisdom, Infinite Power. I know Thou wilt do the best possible for him. Thanks be to Thee, O Lord!"

MARY PARNELL.

PART I.—SILENCE AND MEDITATION

SUGGESTIONS FOR GOING INTO THE SILENCE FOR PRAYER

To love God is our happiness.
To trust in Him is our repose.
To surrender ourselves entirely to His will is our strength.

First Step

Get a clear picture in your mind of Heaven, which is not far off, but all around us, waiting to be made manifest.

No merely human minds, but the one perfect mind of God, acting through all His children. Infinite love, infinite wisdom, infinite goodness and power. There is no power but of God : God is the only power, the power of goodness.

In Heaven no fear—all is peace and love ; no lack of confidence—all is trust ; no difficult circumstances—infinite love and infinite wisdom see the way through every difficulty, and are working steadily towards it, meeting each need, filling man with harmony and with a perfect spirit of fellowship and service.

The sons of God shout together for joy.

Hallowed be Thy Name ; Thy Kingdom come, Thy Will be done on earth as in heaven.

Second Step

Affirm your own share in this heavenly life.

In Christ, man is one with Divine Power.

In Christ, man is one with the love which understands and forgives.

In Christ, man is one with the Peace that passeth understanding.

In Christ, man is one with a base of infinite resources.

In Christ, man is one with His more abundant life and vitality.

In Christ, man is one with His patience, purity, strength, wisdom, and contentment.

In Christ, man is one with His spirit of zeal and service.

(Quietly realise your possession, by faith, of the virtues which you are most conscious of lacking and which Christ is seeking to form in you by His indwelling Presence.)

Third Step

Take up, one by one, the special subjects about which you wish to pray, denying in each case the conditions which are not consistent with the heavenly life, and affirming the opposite virtues, *e.g.* " In Heaven money is not material but spiritual. There is no lack : Christ has foreseen every need and provided for it ; or no lack of co-operation : man trusts his fellow-man and loves to co-operate with him." Or again :—" no malice against the truth : man loves truth and serves truth and dwells in truth, for God is truth ; no unloving criticism : man loves his fellow-man and sees God in his fellow-man."

(This means taking trouble over each subject you are going to pray about, in thinking out the best denials and affirmations to make ; but experience will prove the value of doing so. Having done this, be still and realise in the silence :)

"*Christ lives, Christ reigns.*"
"*God is, and God is working perfectly, ceaselessly.*"

Close your time of silence with some words of praise, *e.g.* "Holy, Holy, Holy, Lord God of Hosts; Heaven and earth are full of Thy Glory. Glory be to Thee, O Lord Most High."

"*As a man thinketh in his heart, so is he.*" (PROV. xxiii. 7.)
A keynote for each day of the week, by which to test our thought-life and to help in training it to ring true.

Sunday. —JOY. "Even now God foresees the final triumph of His perfect Kingdom."
Monday. —POWER. "There is no power but that of God."
Tuesday. —THE PRESENCE OF GOD. "In Him we live and move and have our being."
Wednesday.—WISDOM. "There is no difficulty which God cannot unravel."
Thursday. —LOVE. "Love thinketh no evil. Love never faileth."
Friday. —DISCIPLINE. "The Cross calls for discipline of our thought-life, even more than our bodies."
Saturday. —PEACE. "The peace of God passeth all understanding."

H. W. WORKMAN.

THE HOLY SILENCE

A FEW PRACTICAL SUGGESTIONS FOR SPIRITUAL HEALING

Preparation:
Seek a quiet time and place. Relax lying down or sitting at ease. Be positive in thought and word. Persevere.

1. Say—Psalm xlvi. 10, "Be still, and know that I am God." (Physical relaxation.)

2. Say—Isaiah xxvi. 3, "Thou wilt keep him in perfect peace, whose *mind* is stayed on Thee." (Mental relaxation, being emptied of self.)

3. Say—St. John xv. 7, "If ye abide in Me . . . ye shall ask what ye will, and it shall be done unto you." (Spiritual rest.)

4. Practise deep, even, rhythmic breathing as in sleep. Picture the healing rays of God's Holy Spirit pouring into the heart, emptied of all that is out of harmony with God.

5. Realise—"Our bodies are the temples of the Holy Ghost." See ever-increasing Light filling the heart, until the whole being is filled.

Say—"O living Christ, I am conscious now of Thy healing nearness. Thou hast touched my eyes, and I see Thee; Thou hast opened my ears, and I hear Thy voice; Thou hast entered my heart, and I have Thy love. Thou dost overshadow my soul and body with Thy Presence, therefore I am filled with Thy Strength, Thy Love, and Thy healing Life."

6. Repeat over and over again thoughtfully the thing you desire God to accomplish in your life, as, for instance:

For Healing—"God's healing power is upon me to the exclusion of all disease." Picture healing Light irradiating the part you desire God to heal.

For Humility—"Christ is filling me with humility to the exclusion of all pride."

To Overcome Fear—"Hold Thou me up, and I shall be safe." "Give me, O God, that courage which Thou alone givest, that I may never fail to think brave thoughts and do brave deeds." "God is expressing Himself to me in ever-increasing peace and calm—an ever-increasing peace and calm." Repeat slowly and evenly until these great truths sink into the subconscious, forming a living mental image which transforms personality.

7. Thanksgiving. Remember our Lord's promise, "What things ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark xi. 24.) Since the prayer of faith immediately sets in operation God's healing power, we may offer thanks by saying, "Praise the Lord, O my soul, and forget not all His benefits; who forgiveth all thy sin and healeth all thy infirmities." "Praise God from whom all blessings flow."

[For helpful affirmations to overcome Fear, Failure, Sin, Sickness, etc., see "The Faith that Overcomes the World," by Van Rensselaer Gibson. See also "Psychology and the Christian Life," by T. W. Pym.]

E. E. S.

"God's power is *my* power up to the limit of my capacity of tapping it, that is knowledge; of appropriating it, that is faith; and using it, that is everyday living."

"Thanksgiving had a large place in Jesus' prayers. He gave thanks to the Father not only for granted requests and for wants supplied, but for God's ordering of all things."

MEDITATIONS

Be still, and know that I am God.—PSALM xlvi. 10.

(*Remain quiet a few moments, letting go of thoughts of this world, and meditating upon some promise of our Lord, so that it sinks deep down into your heart,—some promise such as "I will; be thou clean." "I will not leave you comfortless; I will come to you." "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."*)

"Let us come up to the Mount of Faith with Jesus, and look out on life through His eyes. We shall not see disease as sent by God for our spiritual good. We shall see Jesus,

consumed with grief at the spectacle of sickness, eager to restore the harmony that has been lost, saying to the sufferers, 'Have faith in God. All things are possible to them that believe.'" ("The Sacrament of Healing," by John Maillard.)

VERSES OF SCRIPTURE FOR MEDITATION

I am the Lord that healeth thee.—EXODUS xv. 26.

Ye shall seek Me and find Me, when ye search for Me with all your heart.—JEREMIAH xxix. 13.

Be ye transformed by the renewing of your mind.—ROMANS xii. 2.

If thou return to the Almighty, thou shalt be built up.—JOB xxii. 23.

In whose Hand is the soul of every living thing and the breath of all mankind.—JOB xii. 10.

The Lord will perfect that which concerneth me.—PSALM cxxxviii. 8.

No word from God shall be void of power.—ST. LUKE i. 37 (Eng. R.V.).

Behold, I am the Lord, the God of all flesh ; is there anything too hard for me ?—JEREMIAH xxxii. 27.

I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord.—JEREMIAH xxx. 17.

Who healeth all thy diseases ; who satisfieth thy mouth with good things ; so that thy youth is renewed like the eagle's. —PSALM ciii. 3–5.

Unto you that fear My Name shall the Sun of Righteousness arise with healing in his wings.—MALACHI iv. 2.

Behold, I will bring it health and cure, and I will cure them ; and will reveal unto them abundance of peace and truth.— JEREMIAH xxxiii. 6.

Then they cry unto the Lord in their trouble, and He saveth them out of their distresses. He sent His word and healed them, and delivered them from their destructions.—PSALM cvii. 19–20.

Behold, I make all things new.—REVELATION xxi. 5.

I will put My Spirit in you, and ye shall live.—EZEKIEL xxxvii. 14 (R.V.).

But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead

shall quicken also your mortal bodies because of His Spirit that dwelleth in you.—ROMANS viii. 11.

It is the Spirit that giveth life ; the flesh profiteth nothing ; the words that I have spoken unto you are spirit and are life.—ST. JOHN vi. 63.

Therefore, I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.—ST. MARK xi. 24.

According to your faith, be it unto you.—ST. MATTHEW ix. 29.

Be still, and know that I am God.—PSALM xlvi. 10.

My presence shall go with thee, and I will give thee rest.—EXODUS xxxiii. 14.

The time of refreshing shall come from the presence of the Lord.—ACTS iii. 19.

Thou wilt keep him in perfect peace, whose mind is stayed on Thee.—ISAIAH xxvi. 3.

The eternal God is thy dwelling place, and underneath are the everlasting arms.—DEUTERONOMY xxxiii. 27.

In Him we live and move and have our being.—ACTS xvii. 28.

Your life is hid with Christ in God.—COLOSSIANS. iii. 3.

I am the Bread of Life.—ST. JOHN vi. 35.

I can do all things through Christ, who strengtheneth me.—PHILIPPIANS iv. 13.

Lo, I am with you alway, even unto the end of the world.—ST. MATTHEW xxviii. 20.

For their sakes I sanctify Myself.—ST. JOHN xvii. 19.

The Kingdom of God is within you.—ST. LUKE xvii. 21.

God is a Spirit : and they that worship Him must worship Him in spirit and in truth.—ST. JOHN iv. 24.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ?—1 CORINTHIANS iii. 16.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—GALATIANS v. 22–23.

In quietness and confidence shall be your strength.—ISAIAH xxx. 15.

Men ought always to pray, and not to faint.—ST. LUKE xviii. 1.

Wait for the Lord. Be strong, and let thy heart take courage : yea, wait thou for the Lord.—PSALM xxvii. 14.

Speak, Lord ; for Thy servant heareth.—1 SAMUEL iii. 9.

Without faith it is impossible to please Him ; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.—HEBREWS xi. 16.

MEDITATIONS

By Basil Wilberforce

The Presence

"Believe that you are always in a Presence, and that the Presence is Divine Love. Open your life to His breath, His life, His wisdom, and you will be suffering the Father-Mother God to realise Himself in you." —Wilberforce.

Infinite Love, Spirit, who hast revealed Thyself as Universal Life, Manifested Life, Outflowing Life, Thy Life is in me and around me; I know that nothing can blind me to the consciousness of Thy Presence except doubting it. I do not doubt it. I know that Thou art here. Jesus, Thy Manifestation, taught me to address Thee as Abba, Father; Abba, Father, let me know that Thou art upholding me and enfolding me.

I believe in the mystic nearness, the strengthening power, the appealing influence, the perpetual Presence of the Spirit of Jesus. I believe that God, as He made Himself known in Christ, is seeking to mingle His life with my life; to purify, strengthen, evolve, perfect my human character by feeding it with His own life; offering Himself as my comforter and guide that shall enable me to rise out of the lower self to higher things.

Love

"And I smiled to think God's greatness flowed around our incompleteness,
Round our restlessness His rest."—E. B. Browning.

"Every cloud that floats above
And veileth love, itself is love."

"God is Love, and Love is God."

I am alone with Thee, Infinite Father. I desire that Thou wouldst fulfil Thy highest thoughts in me unhindered by my carnal mind. Thou art loving through this heart of

mine with Thine own tender love which thinketh no evil, endureth all things, believeth all things.

Lord, Thou art the hidden Mind within me: help me to be gentle, self-suppressing, forgiving, even if justice to others compels me to take measure to right a wrong. Teach me that to nourish revengeful feelings is to separate myself mentally from Thee, to thwart divine Immanence, to fail in my life's duty, which is to manifest God.

Thought Vibrations

Let this mind be in you, which was also in Christ Jesus.—Phil. ii. 5.

"The aim of our life should be the awakening of the Christ Mind within and the moulding of the conditions of our spiritual evolution so that the carnal mind, the intellect, should be under the influence of the Divine Mind. We should think from the spirit within us the indwelling mind of Christ."—Wilberforce.

Infinite Father, cleanse all thoughts; abolish all mean desire and unworthy motive; uplift all minds, and show Thou me the way that I should walk in, for I lift up my soul unto Thee.

I solemnly resolve, God helping me, during any party struggles, constantly to remember my own union with God; and to think of others who differ from me as made in our Father's image; and I resolve that however keenly I may feel upon the issues involved, I will not utter one disparaging word of those whose convictions are antagonistic to my own. I will guard well my thoughts. I will not send forth into the world any bitter or contemptuous mind-vibrations, thoughts that, if expressed in words, would anger, discourage, or humiliate another.

Meditation: Thinking into God

Be still, and know that I am God.—Psalm xlvi. 10.

Things seen are temporal, but things unseen are eternal.—2 Cor. iv. 18.

There is a Soul of Souls, a Supreme Father-Spirit, around me, within me; this is my true ego, my real self. The

bundle of feelings and habits inherited or self-formed is not my real self, it is not " I." It is vacuity, negation. I desire to affirm and shut myself up to this Infinite, Immanent Life ; I desire to attain the habit of self-surrender to the faintest stirring of this indwelling Eternal Logos of God.

I am spirit, God thought-generated me, the real me, in His own image and likeness, and God is Spirit, so I am spirit.

Our Beloved

" There is no death: the dust we tread
Shall change beneath the summer showers
To golden grain, or mellow fruit,
Or rainbow-tinted flowers;
And ever near us, though unseen,
The dear immortal spirits tread.
For all the boundless universe
Is Life—there are no dead."—Lord Lytton.

" There is not room for death
Nor atom that his night could render void ;
Thou—Thou art Being and Breath.
And what Thou art may never be destroyed."
—Emily Brontë.

" The nearer we get to God, the nearer we get to our beloved departed."—Wilberforce.

Infinite Father-Spirit, in whom all whom we call " dead " do live, I commend to Thy Fatherly love and care my beloved whom Thou hast called out of the body into higher Life and experience. Grant that in that sphere of Light and advancement all that is good and noble in *him* may be expanded and developed. Fill *him* with Thy Spirit, that *he* may grow to full knowledge and love of Thee until *he* shall be made perfect, and keep *him* in close communion with me until, in Thine own way and time, we are reunited. This I ask in the Name of Thy Perfect Manifestator, Jesus Christ our Lord.

Eternal Father, with whom do rest the spirits of all those who have departed this life, we commend to Thy continual

care and benediction the souls of all those who have been associated with us here on earth. Give them spiritual refreshment in Thy nearer Presence. Advance them in perfectness and blessedness, changing them from glory to glory. Maintain the communion of Saints between them and us while we remain here. Grant that in Thy good time we may be reunited with them in the land of rest ; and finally bring them and us to the Home of Thy Glory ; through Jesus Christ our Lord.

(*Repeat the name of that one in spirit-life whom you want, and breathe to God a desire for that one, then address the dear spirit directly ; say what you will.*)

Abba, Father, may the vibrations of my love reach that dear spirit, and grant to my beloved one advancement and happiness, and close union with me.

PART II.—PRAYERS

(1) PENITENCE

A SACRAMENT OF PENANCE FOR EVERYBODY

Not all people in the Church find it natural to confess their sins in the presence of a Priest. There are objections on the score of theology and churchmanship, and many feel that it would be impossible to open up their most sacred feelings and utmost privacies to one who might not understand.

There is, however, a great consensus of opinion on the part of those who use Confession that great blessing results, and many (like the present writer) have found that in spiritual crisis sacramental confession has been a veritable refuge. It is not to decry the use of Confession as it is commonly taught that I recommend for the Society a kind of Confession which not only avoids all theological contention, but which, in my own experience, has proved to give blessing of a very similar character to that experienced in confessing to a Priest.

But first let me explain a bit. Confession, to be effective, always involves the vivid conception of *someone listening*. If in confession to God you have the same vivid sense of someone listening as they do who confess in the presence of a Priest, well and good. Generally speaking, however, it is only those of a very advanced type of spiritual development who can experience the same vividness in the presence of God as in the presence of another human being. Therefore, too many confessions are said as into the air—there is no vivid realisation of someone listening.

Now I am going to advocate, none the less, confession to God, but I am going to try and see if I cannot secure for you some of the same vividness in it that I have found for myself. Such a confession will have to be prepared for in a different way than the ordinary.

Now *first* I am going to change the wording, but not the sense, in suggesting that you confess to Jesus Christ—who, of course, *is* God, but none the less God *in human form*. You will therefore (if you follow me) deliberately plan to go to confession to Jesus Christ, making your plan with the same deliberateness that you would if you were going to confess to Father X.

The next point is *how to enter the presence*. It can be done. All your habitual recognitions would lead you to sense the presence of Father X the minute you entered his sacristy and saw him there. But to enter the presence of Jesus Christ, who is invisible to the outward eye, you must undertake a distinct process of spiritual realisation—the use of the inner eye. This need not result in anything vague at all. With a little practice you make the presence of Jesus Christ as vivid as the presence of Father X.

You will first sit down quietly for a meditation. And in the quiet you will direct your thought upon some scene in the Gospels, where Jesus Christ is the central figure. Dwell on this for some minutes until you have in your mind a vivid picture of Him. Then turn to the thought, "Lo, I am with you alway," and hold that until you feel Jesus Christ standing by your side. You can always feel this (when you shut out the noise of the world and the world images) because it is *true*. He is with you always.

Now when you have felt His presence, then do as you would do if it were Father X. That is, go kneel down and get ready to make your confession. This may be done quite easily at the Communion rail in the Church where you have gone to make your confession.

Now, if your experience is like mine, you will feel this—

"Now I can tell everything, for here is One that understands!" And so you do, in the most informal sort of way, just telling Him all about your struggles and your failures, what you hope for and what you have been disappointed in, the faults you have and the graces that you wish to obtain—in short, it is *wonderfully* easy to tell HIM all about it. It is like talking to Father X, only you never could be quite sure that even the kindest and most experienced and most holy priest would ever wholly understand your inmost self. But He *does* understand—you know it, you feel it.

When you have done, you wait, just as you would with Father X, for the counsel and the absolution. And what words of sweetness come! He will counsel you, tenderly, lovingly; He will absolutely forgive you your sins and send you away with His peace that passeth all understanding. Father X would do that too, and God bless Father X! He is the Minister of Jesus Christ, and does according to His will, and Jesus Christ speaks through him. But it is good to be able to go to the Master Himself.

We miss a lot by not going to Confession. Too many things are allowed to remain in our breasts, trouble makers for the psychic organism, issuing in sickness of one kind or another breaking down nerve tissues and making us generally unhappy and miserable. Unload your burden! *Tell* it to Jesus Christ.

Of course, you have heard that before. It is nothing new. The only thing that *perhaps* is new to you is the idea that by proper preparation in the quiet you can make Jesus Christ as vivid a presence to you as Father X would be.

ELBERT B. HOLMES.

THE CRY OF PENITENCE

Turn ye even to Me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God, for He is

gracious and merciful,s low to anger, and of great kindness.—JOEL ii. 13–14.

In trouble for my sin, I cried to God,
To the great God who dwelleth in the deeps:—
The deeps return not any voice or sign.
But with my soul I know Thee, O Great God ;
The soul Thou givest knoweth Thee, Great God,
And with my soul I sorrow for my sin.
Full sure I am there is no joy in sin ;
Sin is established subtly in the heart,
As a disease ; like a magician foul,
Ruleth the better thoughts against their will.
Only the rays of God can cure the heart,
Purge it of evil ; there's no other way,
Except to turn with the whole heart to God.

ALLINGHAM.

Godly sorrow worketh repentance. . . . A repentance which bringeth no regret.—2 COR. vii. 10 (R.V.).

From the ingrained fashion
Of this earthly nature,
That mars Thy creature ;
From grief—that is but passion ;
From mirth—that is but feigning ;
From tears—that bring no healing ;
From wild and weak complaining—
Thine old strength revealing,—*Save, oh save !*

MATTHEW ARNOLD.

True Repentance must reduce to act all its holy purpose. . . . A holy life is the only perfection of Repentance.

JEREMY TAYLOR.

Prostrate your soul in penitential prayer !
Humble your heart beneath the mighty hand
Of God, whose gracious guidance oft shall lead
Through sin and crime the changed and melted heart,
To sweet repentance and the sense of Him.

A. H. Clough.

Grieve not so much that sin
Hath found a stealthy passage to thy heart,
As now rejoice that penitence hath tracked
Its subtle footstep there.

W. Smith.

Thou the shame, the grief hast known ;
Though the sins were not Thine own,
Thou hast deigned their load to bear,
Jesus, Son of Mary, hear !

I acknowledge my faults, and my sin is ever before me.—Psalm li. 3.

Because I knew not when my life was good,
And when there was a light upon my path,
But turned my soul perversely to the dark—
O Lord, I do repent !

Because I held upon my selfish road,
And left my brother wounded by the way,
And called ambition Duty, and pressed on—
O Lord, I do repent !

Because I struck at others in my pain,
Like some wild beast that, wounded, turns at bay,
And rends the innocent earth he stands upon—
O Lord, I do repent !

Because I was impatient, would not wait,
But thrust my impious hand across Thy threads,
And marred the pattern drawn out for my life—
O Lord, I do repent!

Because I called Good evil, Evil good,
And thought I, ignorant, knew many things,
And deemed my weight of folly, weight of wit—
O Lord, I do repent!

Because Thou hast borne with me all this while,
Hast smitten me with love until I weep,
Hast called me, as a mother calls her child—
O Lord, I do repent!

Because I spent the strength Thou gavest me
In struggle which Thou never didst ordain,
And have but dregs of life to offer Thee—
O Lord, I do repent!

Because I chose the thorns, and 'plained for flowers,
And pressed the sword-points down upon my heart,
And moaned that they did hurt me, like a child—
O Lord, I do repent!

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, Thou wilt not despise.—PSALM li. 17.

O Heavenly Father, we have loved Thee, but not enough; we have sought Thee, but not diligently; we have seen, but not perceived; we have heard, but not understood; we have hoped for things heavenly, but clung to things of earth, and our hearts have been far from Thee, the Holy One. Draw them now in mercy unto Thyself, O God, that the time to come be not as the past, but that finding, perceiving, understanding and loving Thee, we may have rest and joy undisturbed for ever more; through Jesus Christ our Lord. Amen.

"A Book of Offices and Prayers."

(2) MORNING AND EVENING PRAYERS

Prayer for a Forgiving Spirit

And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in Heaven may forgive you your trespasses.—St. Mark xi. 25.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.—St. Matthew v. 44.

Almighty and everlasting God, who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of His great humility; mercifully grant that we may follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ our Lord. Amen.

(*Pause and reflect if you are following the example of the Saviour, who prayed for those who were crucifying Him: "Father, forgive them, for they know not what they do."*)

A Prayer of St. Anselm (11th Century)

O Lord our God, grant us grace to desire Thee with our whole heart, that so desiring we may seek and find Thee; and so finding Thee may love Thee, and loving Thee may hate those sins from which Thou hast redeemed us. Amen.

Morning Prayer

"Think truly, and thy thoughts shall the world's famine feed,
Speak truly, and each word of thine shall be a fruitful seed.
Live truly, and thy life shall be a great and noble creed."—
J. G. Whittier.

"Keep going—seek communion with God—all will be well."
—B. Wilberforce.

Abba, Father, I am resting in Thee. *To-day* is the *to-morrow* for which Thou didst *yesterday* bid me take no

thought. Abba, Father, give me a deeper consciousness of my oneness with Thee to-day than I have ever had before. Give me wisdom and love in doing Thy work to-day. Help me to *e*volve from my life to-day all that Thou hast *in*volved in it. Let me know that I have within me the mind of Christ, that I may grow into the measure of the stature of Christ.

I pray to be ever conscious of my unity with God. To listen for His voice, to hear no other call ; to separate all error from my thoughts of others, to see them only as God's children, to share with God my holiest thoughts, to keep my mental home a sacred place, golden with gratitude, redolent with love, white with purity, and cleansed of self-will. To send no thoughts into the world that will not bless, cheer, purify, or heal ; and to rise each day into a higher sense of light and love.

Infinite Universal Spirit, Thou hast no name but Love. Thy Life pulses through all, and Thou art in me. Thou hast said : "I will never leave thee, nor forsake thee." Therefore Thou art working in me both to will and to do that which is good. Thou art too vast for me to know Thee as my trembling spirit would, but as Thou hast revealed Thyself in Jesus I begin to understand Thee, and what Thy purpose is for me from the depths of my inmost being. I acknowledge it. I desire to be more at one with it. I would find more of Thee by the conquest of my lower life with my higher, by the strong denial of my illusory self and the strong affirmation of my true self. Therefore, I pray Thee, stir the sources of my nature ; regenerate my nature ; take me, make me, and if needful, break me.

Our Father, the day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces. Let cheerfulness abound with industry. Give us to go blithely on our business all this day. Bring us to our resting beds

weary, and content and undishonoured, and grant us in the end the gift of sleep ; through Jesus Christ our Lord. Amen.

Thanks for Sleep

Lord,
We thank Thee for those sacred and joyful moments
When we awake and know that we have been with Thee :
When the bliss of Thy companionship has been so keen
As to arouse us with its poignant delight from our sleep.

We thank Thee, Lord, for this sleep-time,
Wherein our spirits, set free,
Hold converse unchecked with Thee and with those that dwell at peace in Thee.

Though, as we awake, the veil of forgetfulness shuts down swiftly
Over our restless reason and our hard mechanical memory,
Yet there abides in our nostrils the sweet scent of the heavenly blossoms,
In our ears the deep echoes of the heavenly refrain,
In our hands the warm clasp of the heavenly friendship,
On our cheeks the divine imprint of the heavenly embrace,
And in our hearts the joyful assurance of eternal life and love.

Evening Prayers

O Lord our God, who alone makest us to dwell in safety ; refresh with quiet sleep this night those who are wearied with the labours of the day ; and mercifully protect from harm all who put their trust in Thee ; that lying down in peace to take our rest, we may fear no evil, but confidently give ourselves into Thy holy keeping ; through Jesus Christ our Lord. Amen.

O God, who art the life of mortal men, the light of the faithful, the strength of those who labour, and the repose of the dead ; we thank Thee for the timely blessings of the day, and humbly supplicate Thy protection all this night. Bring us, we beseech Thee, in safety to the morning hours ; through Him who died for us and rose again, Thy Son, our Saviour Jesus Christ. Amen.

Send Thy peace into our hearts, O Lord, that we may be contented with Thy mercies of this day, and confident of Thy protection for this night, and having forgiven others even as Thou dost forgive us, may we go to our rest in tranquillity and trust; through Jesus Christ our Lord. Amen.

Forgive us, most gracious Lord and Father, if this day we have done or said anything to increase the pain of the world. Pardon the unkind word, the impatient gesture, the hard and selfish deed, the failure to show sympathy and kindly help where we have had the opportunity but missed it ; and enable us so to live that we may daily do something to lessen the tide of human sorrow, and add to the sum of human happiness ; through Him who died for us and rose again, Thy Son, our Saviour Jesus Christ. Amen.

Abide with us, good Lord, this night and forever. May we lay us down with full trust in Thy goodness and in perfect charity with all men, and be raised up again to praise Thee for all Thy mercies ; through Jesus Christ our Lord. Amen.

Save us, O Lord, waking, guard us sleeping ; that awake we may watch with Christ, and asleep we may rest in peace. Amen.

Speed me, O Lord, on the journey of life, and what time the stillness of evening begins to settle on my way, and the sunset's glories tell of a more glorious day to come, may I

lie down to sleep in Thee, and sleep peacefully, awake in the light of the morning that shall have no end. Amen.

BISHOP MCLAREN.

O Lord, support us all the day long of this troublous life, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then of Thy great mercy grant us a safe lodging, and a holy rest, and peace at the last; through Jesus Christ our Lord. Amen.

PRAYER FOR SLEEP

I will both lay me down in peace, and sleep: for Thou, Lord, only makest me to dwell in safety.—PSALM iv. 8.

O merciful Father, let Thy gentle, renewing hand be upon me as I go to sleep this night. Thou who givest Thy beloved sleep, grant that I may rest at peace with Thee and with all Thy creatures. Renew my body and cleanse my heart and soul by Thy recreative power. And grant that the morning light may find me rejoicing alike in deeper consciousness of Thine abiding Presence and in rendering new service to Thee, for His sake who died for me and rose again, Jesus Christ, my Lord. Amen.

(*Pause and reflect a moment or so upon some of your many blessings, and let sincere thankfulness stir up in your heart, gratitude and trust and love towards God.*)

PRAYER FOR A SENSE OF GOD'S PRESENCE

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.—PSALM cxlv. 18.

And ye shall seek Me, and find Me, when ye shall search for Me with all your hearts.—JEREMIAH xxix. 13.

Lord Jesus, it is good for me to draw near unto Thee; to seek to realise for a brief hour the Presence in which I con-

stantly live. Break the spell of a world which has too much power over me. Hush the noises of earth and the tumult of my own heart, that I may hear Thee speak. Take away the veil of my ill-doing and pride, that the light of Thy face may fall upon my soul. Have pity upon my perplexities. Give deeper love to me as I worship Thee, and more light as I seek Thee. Spirit of unfailing strength, Spirit of untroubled peace, rest upon me now. Over my weakness and weariness, breathe Thy light and shed Thy peace; in Thy dear Name I ask it. Amen.

O Living Christ, make me conscious now of Thy healing nearness. Touch my eyes that I may see Thee; open my ears that I may hear Thy voice; enter my heart that I may know Thy love. Overshadow my soul and body with Thy Presence, that I may partake of Thy strength, Thy love, and Thy healing life. Amen.

Prayers for Cleansing of the Heart

Blessed are the pure in heart: for they shall see God.—St. Matthew v. 8.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of my heart by the inspiration of Thy Holy Spirit, that I may perfectly love Thee, and worthily magnify Thy holy name; through Christ my Lord. Amen.

O Lord, the Light of every heart that sees Thee, the strength of every mind that seeks Thee, grant me ever to continue steadfast in Thy holy Love. Be Thou the joy of my heart; take it all to Thyself, and therein abide. The house of my soul is, I confess, too narrow for Thee; do Thou repair it. It has that within which must offend Thine eyes; I confess and know it; but whose help shall I implore in cleansing it but Thine alone? To Thee,

therefore, I cry urgently, begging Thou wilt cleanse me from my secret faults, and keep Thy servant from presumptuous sins, that they never get dominion over me; through Jesus Christ, my Lord. Amen.

(*Pause a moment or two, and reflect upon what you have recently said, or thought, or done, that would grieve the Lord. Then humbly and trustfully ask His forgiveness.*)

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 St. John i. 9.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins.—1 St. John ii. 1, 2.

Prayer for Healing

Thus saith the Lord: "I have heard Thy prayer, I have seen Thy tears: behold, I will heal thee."—2 Kings xx. 5.

O Lord my God, I cried unto Thee, and Thou hast healed me.—Psalm xxx. 2.

Then they cry unto the Lord in their trouble, and He saveth them out of their distresses. He sent His word, and healed them.—Psalm cvii. 19, 20.

Lord Jesus, who art as the shadow of a great rock in a weary land, grant unto me such a consciousness of Thy healing nearness as may give me perfect confidence in Thee. In all pain and weariness and anxiety, help me to yield myself to Thy never-failing care, so that knowing myself to be upheld by Thy power and love, I may permit Thee to give me Thyself—and health and strength and peace. Fill me with the joy of Thy companionship, and make me radiant with the light of Thine abiding Presence; I ask it in Thy sacred Name, Jesus Christ of Nazareth. Amen.

(3) PRAYERS FOR ONE SEEKING HEALTH

Eternal Father, strong to save, stretch forth Thy hand and heal me, Thy servant, who put my trust in Thee. Grant me such a sense of Thy indwelling presence that I may commit myself wholly to Thy care. Enfold me in Thy love, sustain me by Thy strength. Grant me patience in my suffering, draw me nearer to my Saviour, the Divine Sufferer. Conform me more to His likeness. In His present companionship may I find peace and quiet. Thus conquering pain, purified in life, and restored to health and strength, may I be more meet for Thy service, through Jesus Christ our Lord. Amen.

O Lord, who art closer than breathing, nearer than hands or feet, this Thy servant comes to Thee for healing and for peace. Thou who art love and knowest all the pain and suffering the children of men endure, in pity let Thy healing touch rest upon him, forgiving all his sins and healing all his infirmities. Whisper as of old to him, "Son, thy sins be forgiven thee—go in peace."

Grant that the comforting sense of Thy presence may come upon him, breaking down all barriers, flooding his life with happiness and health, and that he may go forth rejoicing in Thee, the God of his salvation. Amen.

Prayers for Faith

Be of good comfort: thy faith hath made thee whole; go in peace.—St. Luke viii. 48.

Lord Jesus, who saidst unto those who implored Thine aid, and whose hope was stayed on Thee alone, "According to thy faith so be it unto thee"; grant me grace to place

my trust so fully in Thee that I likewise may experience the fruition of Thy blessed assurance. Strengthen Thou my faith ; fortify it where it is weak, so that it may be perfected and worthy of Thee, O Saviour, who ever livest to make intercession for us with the Father, world without end. Amen.

O loving, healing, helping Father, I come to Thee through faith in the promises of Thy dear Son, Jesus Christ, my Lord. Show Thyself to me in all Thy power and sustaining beauty, that my heart may know more of Thee, and in that knowledge find rest and peace and strength and joy. Reveal to me the transforming power of Thy love. Help me to rise above pain and weariness and anxiety, and to behold Thy face, no matter how dim the vision, that seeing Thee as Thou art, my heart may open in such loving trust that Thou mayest do for me all that Thou wouldst do. I ask it in the name and for the love of Thy Son, Jesus Christ my Lord. Amen.

O God of peace, who hast taught us that in returning and rest we shall be saved, in quietness and confidence shall be our strength, by the might of Thy Holy Spirit lift me up into Thy Presence, where I may be still and know that Thou art God. Amen.

Almighty God, our heavenly Father, who art ever nigh unto all that call upon Thee, who didst send Thine only Son into the world not only that we might have life, but that we might have it more abundantly, send Thy blessing upon Thy child who is putting his trust in Thee. In every hour of weariness and in every moment of pain, help me to be conscious of Thy Presence and Thy love, and to feel myself surrounded by that peace of God that passeth all understanding. And as I reach up unto Jesus the finger of faith, though it be to touch but the hem of His garment, may Thy healing power go out unto me and make me whole. Help me to hear in my heart His healing words : " Thy faith hath saved thee, go in peace." And so in the abundance

of Thy love, release me from sickness of body and suffering of mind, that I, knowing the fullness and the freeness of Thy grace, may become a bearer of Thy life unto others, all of which I ask in the name of Thy dear Son, Jesus Christ of Nazareth. Amen.

Prayers for Courage

I ask not, O God, that Thou wilt rid me of pain, but grant in Thy mercy that my pain may be free from waste, unfretted by rebellion against Thy will, unsoiled by all thought of myself, purified by the love of my fellow men, and ennobled by devotion to Thy Kingdom ; through the merits of Thine only Son, our Lord. Amen.

O God, with whom nothing shall be impossible, grant me that courage which comes only from perfect union with Thee, the infinite Source of all power and might, so that I may meet whatever Thou dost send me with serenity and peace, and never fail to think brave thoughts, to speak brave words and do brave deeds. I ask this in the name of Him who died for me, our Saviour Jesus Christ. Amen.

Prayers for Peace

Peace I leave with you, My peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—St. John xiv. 27.

Blessed Lord, let me not seek out of Thee what I can find only in Thee, peace and rest and joy and bliss, that abide only where Thou dost abide. Lift me up above the weary round of harassing thoughts, up into the eternal peace and calm of Thy Presence. Lift me up into the pure, bright, serene, radiant atmosphere of Thy Presence, that there I may repose in Thy love, there be at rest from myself and from all things that trouble me, and thence return, arrayed in Thy peace that passeth all understanding, to keep my heart and mind in Christ Jesus. Amen.

O God of Peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make me perfect in every good work to do Thy will, working in me that which is well pleasing in Thy sight ; through Jesus Christ, to whom be glory for ever and ever. Amen.

Before an Operation

Into Thy fatherly keeping I commit my life completely with trust and confidence. Thou art my dwelling-place, and underneath are Thy everlasting arms. To Thee I give my body that Thou mayest repair it. May I fall asleep peacefully in Thee. Guard me through the moments of unconsciousness, guide the hands of the surgeon that through the wound he must make there may enter in Thy healing power to restore me to health and strength. I ask this, O Father, in the name of my Saviour and Redeemer, Jesus Christ. Amen.

Thanksgiving after an Operation

O God, in whose hand are the issues of life and death, we praise Thy wonderful goodness for having turned our heaviness into joy and our mourning into gladness, by thus bringing this Thy servant back to the place of safety and convalescence.

Blessed be Thy Name for comfort and sustaining power vouchsafed. Perfect, we beseech Thee, this Thy mercy towards *him* and prosper the means which shall be used in bringing about a complete cure ; that, being restored to health of body, vigour of mind and cheerfulness of spirit, *he* may be able to go to Thine house with the spirit of thanksgiving and to bless Thy Holy Name, through Christ Jesus our Lord. Amen.

(4) INTERCESSIONS

Prayers for the Sick

A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.—St. John xiii. 34.

Lord Jesus, the Great Shepherd of the sheep, who seekest those that have gone astray, bindest up those that are broken, and healest those that are sick, bless, I beseech Thee, all efforts being made to bring souls into union with Thee. Quicken by Thy Holy Spirit the hearts of Thy faithful ones ; open the deaf ears to the words that belong to their salvation and healing ; lead to repentance those who are living in sin ; arouse to action for Thee those who are indifferent to Thy Kingdom, and grant that all those whom Thou hast called to newness of life may persevere until the end, through the same, our Lord Jesus Christ. Amen.

O God, who hast vouchsafed to mankind physical remedies that heal the body, and spiritual remedies that heal the soul ; Grant to Thy servant, for whom our prayers are desired, such gifts of Thy power that not only in *his* body, but also in *his* soul, he may experience Thy healing ; through Jesus Christ our Lord. Amen.

O God, our Father, who, regarding the frailty of our nature, dost strengthen it with the gift of Thy grace, so that by the saving remedies of Thy loving kindness our souls and bodies are renewed ; mercifully regard this Thy servant, that, every cause of sickness being removed, *he* may be restored to soundness of health ; through Jesus Christ our Lord. Amen.

A Prayer for Medical Doctors

O Thou, from whom cometh all healing, who hast created the physician in honour, and hast armed him with medicines and skill ; we pray for all those whom Thou hast called to practise the healing art.

Grant that a double portion of the spirit of counsel and understanding may rest upon them, so that every sufferer that seeks their help may not go away discouraged, but rather cheered and comforted and set upon the road that leads to health.

Save Thy servants from the seductions of lower aims ; from love of money, or of fame. May the distresses of rich and poor make to them the same solemn appeal of pity.

Pour upon them a still larger measure of the enthusiasm of humanity, of the spirit of self-sacrifice. Draw them into the fellowship with those who in every age have laid down their lives for their brethren, and have joined in the procession of Thy noble army of martyrs. Give them still greater victories over disease and pain and death; and put within them a spirit of piety, that would ever say, " Not unto us, but unto Thee, O Lord, be all the glory." We ask this in Christ's Name. Amen.

A Prayer for Nurses

(Copied from the original handwork which hangs, illuminated and framed, in the Emerald-Hodgson Memorial Hospital, University of The South, Sewanee, Tennessee.)

O Merciful God and Heavenly Father, we beseech Thee to strengthen and support Thy servants who shall be appointed here to tend the sufferer and to watch beside the beds of sickness. Give them grace to fulfil their tasks with patient endurance and loving tenderness. Comfort them in their weariness with the comfort of Thy Blessed Spirit.

Teach them how good and blessed a thing it is to be permitted to minister to the wants of the sick and suffering, that in and through the service they may render in this place, they may be reminded of the time when they themselves shall be called to suffer and to die, and so may be prepared to commit themselves into Thy Hands with lowly submission and loving trust, through Jesus Christ our Lord. Amen.

For Those out of Sight

O God, who knowest the necessities of all Thy children ; I pray Thee to have in Thy holy keeping those precious souls, nearest and dearest to us, who have departed this life in Thy faith and love. Provide for all their needs, sustain and comfort them, protect them from all ill, and grant them eternal joy in Thy service. Give them peace and rest in Thy presence, and bring them to that glorious perfection promised to Thy saints ; for the sake of Him who died and rose again for us, thy Son Jesus Christ our Lord. Amen.

O God, who on the mount didst reveal to chosen witnesses Thine only begotten Son, wonderfully transfigured, in raiment white and glistering : Mercifully grant that Thy faithful ones, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

(5) POWER AND GUIDANCE FOR SERVICE

For God's Indwelling Power

Lord God of all the earth,
Who for ever fightest our battles and bearest our burdens,
Scorning not to wear this human flesh,

The work of Thy hands,
Which, through the long æons of thy creative evolution,
Thou didst mould and fashion wondrously
In agony and bloody sweat,
That it might at length express Thyself
In manhood made fit to be Thine incarnation upon earth ;
Succour, we beseech Thee, our exceeding weakness.

Beat down, O our God, the beast within us,
Which for ever croucheth, watchful and remorseless,
To spring at our throat and tear us limb from limb.

Strengthen our feeble wills,
That we may choose the way of liberty and life,
Which is the way of Thy divine purity.

Come with Thine eternal youthfulness,
Thine eternal joy, Thine eternal grace,
Into these dull and barren lives of ours.

Make these our lives white, radiant, triumphant,
Thy royal palaces,
Fit temples of Thine indwelling.

Guidance

O God, my Father, I come to Thee for guidance. Shed abroad in my heart the light of Thy Holy Spirit, that in Thy light I may see light. Reveal Thy will and the path Thou hast prepared for me to walk in. Then gird me with Thy strength, that, knowing what is right, I may perform it with a steadfast heart and a quiet mind, leaving all results to Thee ; through Jesus Christ, our Lord. Amen.

O Almighty God, who through all the ages hast led Thy children, be to me a pillar of cloud by day, that I may never

fail to see Thy guidance on the path Thou hast prepared for me to walk in. Be my pillar of fire by night, that in times of darkness, doubt, and perplexity I may see light in Thy light, and come finally safely to Thy land of promise and into the perfect likeness of Thy Son Jesus Christ. Amen.

Almighty God, who art the only Source of health and healing, the Spirit of calm and the central peace of the universe ; Grant to us, Thy children, such a consciousness of Thy indwelling presence as may give us utter confidence in Thee.

In all pain and weariness and anxiety may we throw ourselves upon Thy besetting care, that knowing ourselves fenced about by Thy loving omnipotence, we may permit Thee to give us health and strength and peace ; through Jesus Christ our Lord. Amen.

For Submission to God

Lord of heaven and earth,
Thou, who yearnest over the meanest and least of mankind
As a mother over her firstborn :
Thou who didst design and dost sustain the operation of those iron laws
Whereby the Universe is upheld :
Thou who deignest, very gently, very humbly, using no force and no constraint,
To crave admittance within each worthless human heart :
Make, O make us Thy men to-day.

Teach us to love Thee with a fire of joyous enthusiasm :
Teach us to forget ourselves, as Thou, clothing thyself with humility,
Forgettest Thine eternal glory to woo the sinful and the afflicted into fullness of life.

Teach us to become fountains and spring-heads
Whence may break into the world of men
Thine own rich, hidden nature of love.

Teach us to incarnate Thee,
So that our flesh may be but a garment
Covering yet revealing the divine form beneath

Teach us these things, O our Master,
That Thy holy will may be done on earth,
And glory given everlastingly to Thy Name.

Prayer for Strength to Serve

I can do all things through Christ who strengtheneth me.—Phil. iv. 13.

Lord Jesus, I ask that Thou wouldst sustain me by Thy strength and grant such increase as may enable me to serve Thee more fully. I desire to form my life in thought and deed more in harmony with Thy teaching, so that I, too, may show forth the will of the Father for all His children in the light that Thou has given me. Strengthen this my desire, O loving Saviour, who ever dwellest in the hearts of those who love Thee, and grant that I may ever be conscious of the power of Thy abiding Presence. Amen.

Prayer for Love toward God

There is no fear in love; but perfect love casteth out fear.—1 St. John iv. 18.

O God, who hast prepared for them that love Thee such good things as pass man's understanding; pour into my heart such love toward Thee, that I, loving Thee above all things, may obtain Thy promises, which exceed all that I can desire; through Jesus Christ my Lord Amen.

Prayer for Love toward Men

Blessed Lord, who for our sakes was content to bear sorrow and want and death ; Grant unto us such a measure of Thy Spirit that we may follow Thee in all self-denial and tenderness of soul. Help us, by Thy great love, to succour the afflicted, to relieve the needy and destitute, to share the burdens of the heavy-laden, and ever to see Thee in all who are poor and desolate ; who art, with the Father and the Holy Spirit, ever one God, world without end. Amen.

(6) PRAISE AND THANKSGIVING

For a Vision and Sharing of God's Nature

Lord of all worlds,
Who art mightier than Thine own eternal laws,
Which knit the universe in the bonds of Thy purpose,
Thou, who swayest the stars in their courses,
Yet dost come to dwell in these narrow hearts of ours,
Give unto us, we beseech Thee, this day,
A vision of Thy grandeur and might,
Of Thine all-sustaining and all-triumphant will,
Calm, hasteless, confident.

Fill us with a knowledge of Thy purity,
Which rejoiceth, with the clean delight of the universal joy
In the conquest of good over evil in the heart of the meanest
of mankind.

Give us ears to hear the eternal music of Thy joy
In the gladness of birds and the laughter of children,
In mother-love, in all loyalty to duty and truth.

Give us eyes to see Thy sore need, even Thy need, O Lord of all worlds,
In the poverty, the disease, the misery,
Of the starving, the outcast, and the base.

Give us hearts to feel the impulse of Thy love for all mankind,
O Thou who lovest men with a divine passion, beside which the fiercest human love
Is cold as the dead moon beside the splendour of the living sun.

For a Zeal for Beauty

God of all beauty and joy,
Grant unto us that this day we may share with Thee
The purity of Thy divine passion for beauty,
For beauty of form and of sound,
For beauty of thought and of expression of thought,
For beauty of action and of character,
For beauty of life and beauty of soul.

Give us Thy protection, that we may hear
With Thy divine joy
The one deep-going harmony behind the clashing discords of this world.

Give us Thine eyes, that we may see
With Thy divine joy
All the radiant beauty of Thy material world.

Give us Thine eyes, to see indeed the disfigurement and the sin,
But to see through them the divine possibilities of beauty,
Which lie hidden beneath the loathsomeness.

Give us Thine eyes, to see the perfect statue
In the rough-hewn weather-stained block ;
To see the ideal manhood in the twisted, blackened villain.

Give us Thy divine zeal for beauty,
That we may transform hideous places, hideous lives, and hideous souls,
Into places fitted in beauty for Thy habitation.

The Spirit of Joy and Thanksgiving

May my whole life, O God, be one thanksgiving unto Thee, for all which Thou hast given, for all Thou hast forgiven ; for Thy hidden blessings and for those which in my negligence I have passed over ; for every gift of nature or of grace ; for my power of loving ; for all which Thou hast yet in store for me ; for everything, whether joy or sorrow, whereby Thou art drawing me to Thyself. Amen.

O Lord, Inspirer of the world's joy, Bearer of the world's pain, make me glad that I have inherited the world's burdens. Deliver me from the luxury of cheap melancholy, and at the heart of all my trouble and sorrow, let unconquerable gladness dwell, through Jesus Christ, our Lord. Amen.

Grant me, O Lord, the royalty of inward happiness and the serenity which comes from living close to Thee. Daily renew in me the sense of joy, fill every corner of my heart with light and life, that I may be a diffuser of life and meet all ills and troubles with gallant high-hearted happiness, giving Thee thanks always for all things. Amen.

Lord, I pray Thee that Thou wilt open my eyes to behold the heaven that lies about me, wherein they walk who, being born to the new life, serve Thee with clearer vision and the greater joy ; through Jesus Christ our Saviour. Amen.

O Christ, Thou Eternal Well-Spring of Life, help me to keep my life so close to Thee, that the spirit of joy may be

overflowing in my soul to refresh and uplift me when I am weary and overburdened. Amen.

Open wide the window of our spirits, O Lord, and fill us full of light ; open wide the door of our hearts, that we may receive and welcome Thee with all our powers of adoration and love. Amen.

Thanks for Beauty and Joy

Creator of life and light,
We bless Thee this day for the beauty of Thy world,
For sunshine and flowers, storm-cloud and starry night,
For the first radiance of dawn and the last smouldering glow
of the sunset.

We thank Thee for physical joy,
For the ecstacy of swift motion,
For deep water to swim in,
For the goodly smell of rain on dry ground,
For hills to climb, and hard work to do,
For all skill of hand and eye,
For music that lifts our hearts in one breath to heaven,
For the hand-grasp of a friend,
For the gracious loveliness of children.

We thank Thee above all for spiritual beauty and joy,
For home-love, for mother-love, for child-love,
For the instant assent of our hearts
To the truth that is spoken by prophet or poet,
For the exceeding bliss of the touch of Thy hand,
Awakening suddenly our drowsy souls
Into blessed awareness of Thy Presence with us and in us :—
For all these Thy sacraments of beauty and joy
We thank Thee, our Lord and our God.

For Joy in Tribulation

Comfort us, we beseech Thee, gracious God, whensoever we are cast down and faint of heart amidst the sorrows and difficulties of the world. And grant that by the energy of Thy Holy Spirit we may be enabled to go on our way rejoicing; through Thy Son our Saviour Jesus Christ. Amen.

PRAYERS FOR EXPECTANT MOTHERS

First Month

For the Promise of New Life.

There is perhaps no experience of which a human being is capable, that can bring one so intimately into the understanding of the life of God as child-bearing. For is He not the Great Father, and are we not in this closest to Him when, out of our flesh and blood, out of our heart and soul, is wrought a new life? Difficulties of course there will be, both physical and mental, but these, taken and met with our hand in the Father's, will only be means of proving God's care and help and love.

Read every day in the first chapter of St. Luke's Gospel the 25th to the 55th verses, and meditate on the loveliness of that ideal Motherhood. The sweet salutation of the angel comes to you also,—Thou art highly favoured; for, in the words of the lovely Christmas hymn,

> "Christ is Son of Man that we
> Sons of God in Him may be."

In this sense each mother brings forth anew the Christ-child. Whether this be the first baby, or one of many, it is all the same; each life is new, wonderful, a vessel for God to fill with His grace. And each time God takes you into this blessed partnership, He is expecting a lovelier and more finished work than ever before.

Taking a few minutes apart daily, use such a meditation as this to strengthen your belief in the close presence of your Heavenly Father:

The Lord is with me! O glorious, uplifting, comforting assurance! I will give my life joyfully into His keeping, fearing nothing, and overcoming every unpleasant thought or feeling by the power of His love with me. In every trial, be it small or great, I will say,—"The Lord is with me." I will be still, and let Him fill my soul and body with confidence and peace.

Let us pray:

Holy Father, I come to Thee as Mary of old knelt before the angel in joy and humility over the great gift that Thou dost promise me. Lift me and my child daily closer into Thy Presence.

> "Spring Thou up within my heart,
> Rise to all eternity."

I know that I am nearer to Thee than ever before I love Thee; I know Thou lovest me, and perfect love casteth out all fear. I know that in Thee is only that which is good and I and my child dwell in Thee through our Blessed Lord Jesus Christ, Thy Son. Amen.

Second Month

During the Waiting Period.—*Read Philippians iv.* 8, *and Psalm cxxxix.*

What a beautiful and joyful world it would be, if Christians would take to heart this wise advice of the apostle! Why do we fill our minds with all the ghastly details of evil that are set forth in the daily newspaper, for example? At least during this time when the innocent little child is forming beneath your heart, why not keep both body and mind free from all contamination? About us all there *is virtue* and praise; there are, in abundance, things true, honourable,

pure, just, and lovely : let us therefore think on these things. Good reading is one of the best and surest methods of providing good thoughts for evil or useless ones. You can unquestionably weave into your child's character many fine traits by centring your thought upon some splendid character in books or stories you have read. There is efficacy for one's whole life, in seeing great visions, and holding great ideals. Of course, we shall not live up to all of them ; of course, each child born to you will not be the bit of absolute perfection you would have it be ; but we believe, do we not, that there is promise, as well as command, in the words of Jesus, "Be ye therefore perfect, even as your Father in Heaven is perfect" ?

Meditate thus :

My dear child is beginning to take form. That form shall be beautiful. My child's mind shall be formed after the mind of Christ. "Let this mind be in you, which was also in Christ Jesus,"—a pure mind, loving all that is good and sweet and lovely ; a strong mind, full of courage and vigour ; a clear mind, incapable of narrowness, deceit, or prejudice ; a godly mind, conscious of its union with the Father. My child's soul is a part of the life of God, and therefore its body should reflect that perfection of form which the mind and the soul contain.

Let us pray :

Blessed Lord Jesus, I look to Thee, without whom nothing is made that is made, for perfect direction of the development of my child. Form him, mind, soul, and body, according to the pattern of Thine own Divine beauty. Help me, more and more, I beseech Thee, to manifest that beauty in my own life, for Thy dear Name's sake. Amen.

Third Month

For the Divine Likeness.—*Read Ephesians iv.* 13–16, *and Psalm xxxvii.*

A great mystery is this building up of the body ; and we have a part in it. This thought should keep us at once proud and humble. Let your mind above all things be at peace, in the knowledge that God is abundantly able to do all that is needful and to guide us in every adjustment we have to make. Our temptations to worry and fear, to impatience and nervousness, are perhaps greater during this period than normally. I should suggest that each mother find some verse of Scripture or some line of poetry which appeals to her personally, and whenever trials seem to be overbearing, simply stop, no matter what seems pressing or necessary, and say the verse over and over prayerfully, until quiet comes. It *will* come, if you persevere, and it will come more surely and quickly the oftener you do it. I append a few verses to this lesson, which are pregnant with strength and helpfulness.

Feed upon Him who said that no matter how great our trials or difficulties, He has for us—and will, *in* us—overcome the world. In the Holy Communion He imparts that overcoming life in especial ways, giving us grace we would not otherwise have. It is a blessed thing to receive the Holy Bread and Wine, knowing that we are feeding not only our own bodies and souls, but those of the dear child also.

Let us pray :

O God the Father, who infinitely better than we knowest how to give good gifts unto Thy children, build up and knit together, I pray thee, the body of this my child, into the likeness of Thy Son, Jesus Christ our Lord. Establish absolutely within this child forever the principle of harmony and order ; and so dissolve every discord in my own life

that I too may attain to the measure of the stature of the fullness of Christ. For His Name's sake. Amen.

"The joy of the Lord is my strength."

"The Lord is my shepherd ; I shall not want."

"I, the Lord Thy God, will hold thy right hand."

"My yoke is easy, and my burden is light.—I will refresh you."

"He shall feed his flock like a shepherd, and gently lead those that are with young."

"Bless the Lord, O my soul, and forget not all His benefits."

"They that wait on the Lord shall renew their strength."

Fourth Month

For Confidence in the Divine Resources.—*Read Genesis ii. 7, and Psalm xxiii.*

Some time during the month there will come to you that strangest and most sacred experience you can ever know—the first touch of your child's body. Nestled there beneath your heart, he has grown and grown until now he is ready to begin the exercise of his own powers. In the well-directed life there should be no idleness and no waste of energy, no restlessness, no impatience. God's life is serene, and calm, and deep, vibrant with strength. And so may ours be. The baby will respond often to your moods and emotions ; for his sake as well as your own you will want to "resist all evil." The Holy Spirit, that member of the Blessed Trinity whom we so often neglect—is the Guide and Comforter whom Jesus promised should lead us into all Truth. The first step in the practical comprehension of Truth is the full assurance that every problem *has* a solution ; and the next step is the firm belief that the Holy Spirit can and will reveal that solution to us. Things are never "in a hopeless tangle"; whether it be housework, the care of other children,

the burden of our physical strain, or our emotions, in our social or mental life—no matter where a difficulty may lie, God sees the way out, and will infallibly show it to us, if we listen lovingly for His voice.

Read each day the 23rd Psalm as though it were new—as though you had never seen it before. Let it bring afresh to you each day its message of trust that is like the blossoming of a fragrant flower.

Let us pray :

O Holy Spirit, breathe through my child's body the breath of the unfolding life of God. Fill him with activity and control, with strength and calm. Teach me to rest ; and give me utter confidence in the abundant resources of my Father. Guide me in work and in recreation, in thought and in deed, that I may glorify Thee, who ever livest with the Father and the Son, one God, world without end. Amen.

Fifth Month

For the Zeal of God's Presence.—*Read St. Luke i.* 46–47, *and Psalm cxxi.*

There is nothing more uplifting than joy—true joy that wells up out of the very deeps of the soul. Such joy must have been theirs who knew Jesus in the flesh. Mary's at Bethany, sitting at His feet learning the " better part " of life ; John's, who leaned upon His breast ; Peter's, to whom the Master commissioned the feeding of His flock. And that joy is ours—the joy of knowing Jesus for our friend and companion. Think how those early friends of His must have striven to imitate Him, in word, deed, and manner.

The Gospel of St. Luke is particularly helpful in giving us an intimate picture of the gracious life of our Lord. See Him, as He enters into the joy of weddings and of feasts !

Watch Him as He tenderly caresses the little children. Hear His soothing, healing voice at the bedside of the sick. Behold that look in His eyes which could at once purge a man of sin, and lift him into the very presence of God Almighty. To know Jesus is to love Him ; to love Him is to desire to be like Him.

Meditate thus :

My soul is full of thanksgiving for the friendship of my Lord. I desire with all my heart, that my child may be like Him—joyful, beautiful, strong, wise, tender.

Let us pray :

O Blessed Jesus, come into my soul with great power, that I may be fired with the zeal of Thy presence. Let me see Thee as Thou art, that looking on Thee, I may bring my child into Thy likeness. For Thy Name's sake. Amen.

Sixth Month

For Citizenship in the Kingdom of Heaven.—*Read carefully Psalm xci. (complete) and St. Matthew xix.* 14.

Of such is the kingdom of Heaven.—St. Matthew xix. 14.

Our Lord, by His own words, has taught us that God expects His children to be pure and beautiful from the very beginning of life. And the Church, by its age-long practice of infant baptism, has taught us that as the baby enters into a human, earthly family, so he enters into the spiritual, heavenly family. The qualities of the heavenly citizenship should therefore be grounded in the child's mind and soul from the very inception. I believe it is God's will that we should *never* fall into sin ; and the more firmly we believe this, the more surely we shall be able to put sin from our own lives, and also we shall be able, through believing and

expectant prayer, to build into even the unconscious life of a child those principles which make for teachableness and a whole-hearted desire for the Truth.

If you have not already done so, it would be helpful to place where you can see it often a picture of our Lord, and also a picture of a beautiful child. The eye is perhaps the greatest source of all our profound impressions.

The Sermon on the Mount, as recounted by St. Matthew (beginning at the fifth chapter), sets forth the character and place of the citizen of heaven inhabiting the earth. You will find this whole discourse ever new and fruitful.

Let us meditate thus :

The little child must have a perfect soul,—eager to learn, loyal, tender, trustful. I will strive myself to " become as a little child," accepting Christ's ideal for me.

Let us pray :

O God, my Father and my King, unfold to me the beauties of the Kingdom of Heaven. Fit me for citizenship therein, and so form my child that he may be perfectly imbued with those qualities which Thou desirest. Graft in this child joy and humility, eager enthusiasm, and patient faith ; for Thy Son's sake, who gave us an example of perfect life, and who leadeth us thereto. Amen.

Seventh Month

For Devotion and Enlightenment.—*Read carefully Isaiah lv. and St. John i.* 1–4.

In Him was life, and the life was the light of men.—St. John i. 4.

In the writings of one of the early Fathers there is a daring, wonderful phrase ; he says that Christians should be " alteri Christi "—other Christs. Is it not a glorious opportunity ?

But we cannot do it of ourselves, any more than we can, through our own mental effort, do all these things that we desire to do for our children. The very core of Christian doctrine is the belief in the imparting of the Life of Christ to the believer. This is a strange, a mystical thing, but as real and true as the light of the sun which gives life to the flower and tree. God's life is His gift to us ; spiritual power comes from Him, grace and beauty of life He imparts. There are many channels through which these gifts may come, but Christians through all the centuries have found that the surest way is that given explicitly by Jesus Himself. The sixth chapter of St. John's Gospel sets forth Jesus' permanent plan for entrance into the lives of His followers. In the Holy Communion we actually, if we will, receive His life. Is it any more mysterious than the fact that the food which you eat goes somehow into the body of your child, making bone and muscle and brain ? The ways of God are past our understanding, but through obedience to His commands comes ever more light, and more life.

Meditation :

It is possible for me and my child to receive the life of God. I will remove, by His help, every barrier of selfishness or pride, meanness or vanity, which may separate my soul from Him. I will strive to open my soul to His grace through prayer, the reading of His word, and the reception of His Holy Sacrament. I know that by all, or any of these means He can give me immediate refreshment and strength, both for body and soul.

Let us pray :

O Lord my God, to Thee and to Thy service I devote myself and my child, body, soul, and spirit, with all our powers and faculties. Fill our memories with the words of Thy law ; enlighten our understanding with the illumination of the Holy Ghost ; and may all the wishes and desires of our

will centre in what Thou hast commanded. These things I cannot do of myself, therefore I pray Thee to pour into me the gift of Thy Holy Spirit, for His sake who said "I came that they might have life, and that they might have it more abundantly," Thy Son, our Saviour Jesus Christ. Amen.

Eighth Month

For Love and Harmony.—*Read carefully* 1 *St. John iv. (whole chapter); also memorise Isaiah liv.* 13–14.

God is Love.—1 St. John iv. 16.

Love, said St. Paul, is the fulfilling of the law, it is the summary of the commandments, it is the name of God. And it is a sweet thought to remember that Baby is born of love; that this love must build up for him, not only a body, but a home. He is nearing now the time when he must begin contact with the world, and his knowledge of how to act and react to that world will be the result of his early impressions of home life. How important it is that the home should be a place of love is manifest to everyone. There are many kinds of love, but that between the husband and wife is the type chosen by our Lord to signify the union between Himself and His people. That this love should ever be defaced is a sad thing, but it does seem that all of us at some time allow anger or selfishness, narrowness or pride, or any of a dozen other things, to creep in and mar our happiness. However, at this time it should be easy for both husband and wife, who are so soon to take upon themselves the added names of Father and Mother, to rid themselves of these faults, and consciously to plan and practise that the home into which the dear Baby comes shall be one of harmony and joy.

You will find a most helpful exercise in taking the 13th Chapter of 1st Corinthians and reading it thus,—"I will be longsuffering and kind; I will not envy," etc.

Let us pray :

O God of love, make us to see the vision of ourselves as Thou wouldst have us, and as Thou canst make us. And by Thy mighty power lead us to the fulfilment of that vision, through the grace of Jesus Christ our Lord. Amen.

Ninth Month

For Peace and Confidence.—*Read carefully Psalm xxxiv (complete) ; also memorise Deuteronomy xxxiii. 27.*

The eternal God is thy refuge, and underneath are the everlasting arms.—Deut. xxxiii. 27.

Pray without ceasing ; in everything give thanks, for this is the will of God concerning us.—1 Tim. v. 17.

If we could only keep constantly before us the realisation of who it is in whom we have placed our trust, there would never be any worry or anxiety in our lives. "The eternal God"—He from whom all law and order proceed, who is omniscient and omnipotent, this God is our loving Father and our Friend.

The time of your delivery is at hand, and God's love surrounds you in a special and tender manner. He will give respite and strength, courage and power. Relax your body and mind with thoughts of peace, joy, and love. Fill your time with pleasant occupations, never allowing yourself to be idle. Rest. Do not brood or worry, but enter as you did in the very first month into the wonder and glory of the thought that you are co-operating with God in the highest activity of His life and yours,—the creation of a human soul, clothed in a beautiful and useful body. This involves pain, but it is not the pain of disease or other evil, only the tremendous yearning of the body in the accomplishment of a great end. This, and the knowledge that we are here entering into the very heart of eternal human experience, that we are come into that fellowship of Mothers since the world began, all make it

easier to bear. And more than this, the Cross of Christ teaches us that pain is somehow a part of the very life of God. In that hour hold steadfastly to the thought that He will never lay on you more than you can bear, and that He is beside you, holding your hand, bringing you through by the power of His grace and love.

Read every day the 34th Psalm.

Meditate thus :

Baby is now ready to come forth into the world. I am supported by my Father's everlasting arms ; the joy of the Lord is my strength.

Let us pray :

Dear God, who giveth light and life unto Thy children, vouchsafe to me patience and confidence. Make my Baby fully prepared for his advent into Thy world, and to us both grant a safe delivery, for Jesus' sake. Amen.

Thanksgiving for Safe Delivery in Childbirth

I am well pleased that the Lord hath heard the voice of my prayer ; that He hath inclined His ear unto me ; therefore will I call upon Him as long as I live !

Gracious is the Lord and righteous ; yea, our God is merciful. What reward shall I give unto the Lord ; for all the benefits that He hath done unto me ?

I will receive the cup of salvation and call upon the Name of the Lord.

I will pay my vows now in the presence of all His people ; in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost ; As it was in the beginning, is now, and ever shall be ; world without end. Amen.

O Almighty God, we give Thee humble thanks for that Thou hast been graciously pleased to preserve, through the pain and peril of childbirth, this woman, Thy servant, who desireth now to offer her praises and thanksgivings unto Thee. Grant, we beseech Thee, most merciful Father, that she, through Thy help, may both faithfully live and walk according to Thy will in this present life, and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. Amen.

PART III.—OFFICES

A GUILD OFFICE

Suggested for Use at Meetings of the Guild of St. Luke

The Meeting may be opened with a Silent Period or with a Hymn.

Then the Leader may say :

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Leader recite the following "Call to Prayer," and those present shall join responsively in the Litany and other prayers which here follow :

Call to Prayer

For the peace that is from above and the love of God, and the salvation of our souls, let us make our supplication to the Lord.

For them that are in old age and infirmity, the sick, the distressed, and for them that are vexed with unclean spirits, let us pray for their speedy healing from God.

For every Christian soul in affliction and distress and needing the mercy and succour of God, and for the conversion of the erring and the health of the sick, let us make our supplication unto the Lord.

The Lord's Prayer

The Litany

O Christ, our Saviour, be present with us as we pray :
Graciously hear us, O Lord.

For Thy loving Presence with us, promised to us through all the ages :

We thank Thee, O Lord.

For the power given to us through the Holy Spirit to intercede for Thy weak and suffering children :

We thank Thee, O Lord.

For health of soul and body given in answer to our prayers :

We thank Thee, O Lord.

For the power of Thy healing Presence to dispel all evil and weakness of body and soul :

We Thank Thee, O Lord.

For the gift of healing given to Thy Church and manifest in Thy members :

We thank Thee, O Lord.

That it may please Thee to unite all Christian people in one bond of faith and love in the Unity of the Spirit :

We beseech Thee to hear us, O Lord.

That it may please Thee to revive the ministry of healing in Thy Church to-day :

We beseech Thee to hear us, O Lord.

That those whom Thou callest to Thy healing ministry may consecrate themselves wholly to Thee in this blessed work :

We beseech Thee to hear us, O Lord.

That it may please Thee to bless all who minister to the sick and suffering and to give them loving hearts and healing hands :

We beseech Thee to hear us, O Lord.

Jesus, Emmanuel, God with us :

Hear us and answer us, O Lord.

A Preparatory Prayer

Our Father, I pray that I may live each day in constant recollection of my true relation, as an individual, to Thee.

May my conscious mind perceive that Thy Life, Thy Spirit, Thy Thoughts are within me, and that Thou art seeking to realise Thyself, and to manifest Thy Love through me. May my mind be a pure dwelling-place for Thy Spirit, and my thoughts only such as will heal and bless. May I remember that unrighteous anger or unbrotherliness shown to others thwarts Thy divine purpose and grieves Thy Holy Spirit. May my highest aim each day be to manifest God and to add to the happiness of the world, and may I rise every day into a higher consciousness of Thy Life and Love, through Jesus Christ our Lord. Amen.

For Physicians and Nurses

Almighty God, who didst call Thy servants, St. Luke and St. Barnabas, to follow the steps of Thy blessed Son in ministering to the sick and suffering ; grant to all physicians, nurses, and others who care for the sick, that by gentleness and love, faithfulness and patience, they may help and heal Thine afflicted children both in body and soul. Support them in their work ; endue them with wisdom and skill ; give them sympathy for one another ; deliver them from all temptation ; and at last bring them to Thy rest and peace ; through Jesus Christ our Lord. Amen.

Guild Prayer

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul ; may it please Thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed ; through the merits of Thy Son Jesus Christ our Lord. Amen.

Or this :

Almighty God, in whom we live and move and have our being, and from whom cometh every good gift and every perfect gift, we thank Thee for the knowledge of Thy laws

which we have received and for the ability to use these laws for the relief of suffering and the cure of disease. Prosper the work we undertake for Thee and for humanity, and grant to every member of the Guild of St. Luke the spirit of wisdom and understanding in the practice of *his* vocation and ministry, that our labour may be found pleasing in Thy sight ; through Jesus Christ our Lord. Amen.

For the Medical Profession

O God the Holy Ghost, who art the Lord and Giver of Life, vouchsafe, we beseech Thee, to all members of our profession a larger measure of Thy Grace. In Thy light may they see light ; in Thy Truth may they discern those eternal principles which govern all things both in heaven and on earth. And we pray that, in the practice of the healing art, we may be delivered from all error, pride, and prejudice, that so we may catch the spirit of the Great Physician, who went about doing good and healing all who were oppressed, and in whose Name we offer this our prayer. Amen.

A Dedication of the Hands. (For Priest or Physician.)

O Lord Jesus, Infinite Healer of body, soul, and mind, lay Thy calm and soothing hands upon my hands, so that, raised in blessing, Thy Holy Spirit may descend upon all whom I bless ; when laid upon the sick and sorrowing Thy healing touch may be manifested ; when closed in prayer my prayer may be accepted ; when clasped in friendship, the true Christian bond of brotherhood may be established ; when offered in forgiveness the sins may be forgiven. Thus, Master of my life, may I truly perform my mission in Thy dear Name. Amen.

Then shall the Leader read slowly some of the passages of Holy Scripture which will be found on page 119 ff., *pausing*

between each, so that the members present may have opportunity to reflect upon the significance of each passage.

After this the Guild Prayer (or its alternative) may be said by all the members in unison—see page 57.

The Leader will, at his discretion, select from the prayers in this manual such petitions as seem to be most appropriate for the occasion, concluding with one of the following Benedictions or Ascriptions :

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Or :

The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that we have suffered a little while, make us perfect, stablish, strengthen, settle us. To Him be glory and dominion for ever and ever. Amen.

Or :

The God of hope fill us with all joy and peace in believing, that we may abound in hope, in the power of the Holy Spirit. Amen.

Or :

The God of peace Himself sanctify us wholly, and may our spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ. Amen.

(*Here would follow an Address, or a Reading, or whatever other programme may have been prepared for the occasion.*)

OFFICES FOR THE HEALING OF THE SICK [1]

Introduction

The atmosphere of a strong faith in Jesus as our living Lord present with us according to His promise, radiating grace and power, is necessary for all who are concerned with the use of the Sacrament of Holy Unction. It is not well to suggest it to anyone in whom one cannot discern the rudiments of such faith.

From the beginning of the preparation the sick person should be warned that the desire to find a miraculous kind of healing where other means have failed is not on the right lines ; but he should be so instructed as to make the desire that our Lord should be glorified in him the real object which he has in mind. He comes to the Lord Jesus as to the One who, more than all others, desires and is able to bring us the remedy for all the moral and physical evils that beset us, and who has revealed Himself to us as the Saviour from these. In this spirit he can bring his ailments before Him in the assurance of His sympathy and desire to give us the grace and healing power which can deal with them all.

There seems to be no objection to the Service of Holy Unction being used in church, when possible. It is good

[1] 1. *The Anointing of the Sick*, by Canon Keymer (Mowbrays). The book is a manual of instruction and preparation, administration and thanksgiving. The Form of Service is sanctioned in the Diocese of Southwell.

2. *Forms for the Laying on of Hands and the Anointing of the Sick* (Mowbrays).

3. *A Service of Anointing*, by Bishop Pakenham-Walsh (S.P.C.K. and The Nazarene Press).

by this use to emphasise the gathering of the Church with strong united prayer for the grace of healing.

It seems right for the Priest to use the sign of the laying on of hands constantly in the sickness of the faithful without such a service as that given in the second form above. Here is a form which seems suitable, though it has no authority—"May the grace of the Lord Jesus flow forth upon thee for healing of body, soul, and spirit upon whom we lay hands in His Name."

AN OFFICE FOR THE MINISTRY OF ABSOLUTION

Preparation of the Sick Person for Absolution

The sick person will be led to see Jesus as ever with us on earth in His Church. Acting through the Church, He gives the wonderful assurance of pardon to all who truly repent. By our good lives we should have glorified God, witnessing by them to the presence of the Son of God amongst us in His Body the Church ; by our sins we have failed to uphold the Church, His Body ; so we confess our sins to Him and His Church through the Priests appointed for this purpose. The Absolution is to set us free to serve God with a life rescued from the power of evil ; it can make us most joyfully sure that we are really and truly forgiven and renewed with spiritual power.

This joyful freedom cannot be ours till we have set ourselves to see what kind of sins we have committed and what kind of good we have failed to pursue. So far as time and strength allow, the sick person will try to see how far he has given way in each respect, and will stir up sorrow for sin in himself, with hearty resolve to put away sin and pursue holiness.

The Priest must be the judge whether there is true repentance, even in cases where the sick person has been able to say very little.

The Office

The Priest will be alone with the sick person, and will be seated so that he can hear what is said.

Priest. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

O loving Father, who dost call us to Thyself, and bid us pour out to Thee the story of our sins, our weaknesses, and our needs; be pleased to hear this Thy child, and when Thou hearest, forgive and bless; for Jesus Christ's sake. Amen.

Penitent. Bless me, father, for I have sinned.

Priest. The Lord be in thy heart and on thy lips, that thou mayest rightly confess thy sins.

Penitent. I confess to God Almighty, before the whole company of heaven, and you, my father, that I have sinned in thought, word, and deed, through my own grievous fault. Since my last Confession, which was . . . ago (*or*, "during my past life"), I accuse myself of these sins:

(*here the penitent should tell out in an audible voice the confession of the sins of which his conscience convicts him.*)

For these and all my other sins, which I cannot now remember or do not know of, I am really sorry, purpose to amend my life, and most humbly ask pardon of God, and of you, my father, I ask for penance, counsel, and absolution, and that you will pray to the Lord our God for me.

The Priest will here give such advice as is needed, and will set a penance, which will usually be a simple act of devotion to be performed immediately after the Absolution. Both of these should be directed to advance in some point of holiness, which seems to be most needed. A very useful penance with those who can do very little is the repetition several times of such words as —"My God, I give myself to thee," "Thanks be to God," "We praise Thee, O God."

The Absolution

Priest. Almighty God have mercy upon you, forgive you all your sins, and bring you to everlasting life.

Our Lord Jesus Christ, who hath left power to His Church to absolve all those who truly repent and believe in Him, of His great mercy forgive thee thine offences ; and, by His authority committed unto me, I absolve thee from all thy sins ; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Passion of our Lord Jesus Christ and His infinite merits, the prayers of the saints and holy angels and the whole Church be to thee for the remission of sins, the increase of grace, and the reward of eternal life.

Note.—The Priest will use his discretion in shortening the words to be used by the penitent in cases of serious illness. He might repeat before the penitent such words as " I confess before God Almighty and before you," and " I am truly sorry for my sins, and ask God to forgive me, through Jesus who died for me." In this, as in the advice given and in assigning a penance, he will be ready to assist the weakness of mental and physical infirmities, remembering how difficult it is for the penitent at such a time to concentrate thought and effort. Especially will he be mindful of the sensitiveness of those who are making a first Confession. The Priest will take all care that the visit be punctual, short, and undisturbed. If possible, it would be well for him to return a few hours later to say a short office of thanksgiving with the sick person.

THE ORDER FOR THE ANOINTING OF THE SICK

The sick person to be anointed should be prepared beforehand by careful teaching about faith, repentance, prayer, and God's use of sacramental means.

At the time of anointing, a small table shall be prepared, and placed near to the sick person, having upon it a white linen cloth, with lighted candles, together with a small glass dish, with a piece of wool.

The Priest, wearing a surplice and violet stole, shall bring the glass or silver stock containing the hallowed oil, and, placing it on the table, shall say the following Psalm, with this Antiphon before and after.

If on account of weakness it is necessary to shorten the Service, the Priest may omit the Psalm.

Antiphon. O Saviour of the world, who by Thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech Thee, O Lord.

Psalm xxiii

The Lord is my Shepherd : therefore can I lack nothing.

He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

He shall convert my soul : and bring me forth in the paths of righteousness, for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me : Thou hast anointed my head with oil, and my cup shall be full.

But Thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Antiphon. O Saviour of the world, who by Thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech Thee, O Lord.

Or Psalm xxxi,

Or Psalm lxxi *may be said*

A short Lesson to be read by the Minister

St. James v. 14, 15.

Is any among you sick ? let him call for the elders of the Church ; and let them pray over him, anointing him with oil in the Name of the Lord ; and the prayer of faith shall save him that is sick, and the Lord shall raise him up, and if he have committed sins, it shall be forgiven him.

Then the Minister shall say,

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And

forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

℣. O Lord, save Thy servant :
℟. Who putteth *his* trust in Thee.
℣. Send *him* help from Thy holy place :
℟. And evermore mightily defend *him.*
℣. Help us, O God of our salvation :
℟. And for the glory of Thy Name, deliver us, and be merciful to us sinners, for Thy Name's sake.

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions ; and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us ; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

O Almighty God, the giver of health, and the aid of them that seek to Thee for succour ; hear our prayers on behalf of this Thy servant, and mercifully grant that by this anointing with hallowed oil *he* may receive relief from *his* pains, cleansing from *his* sins, and healing both of body and soul ; through Jesus Christ our Lord and Saviour. Amen.

Then the Priest, dipping his thumb in the holy oil, shall anoint the sick person on the forehead, in the form of a Cross, saying,

N., I anoint thee with holy oil in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

As with this visible oil thy body outwardly is anointed : so our heavenly Father, Almighty God, grant thee of His infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness : and vouchsafe for His great mercy to restore unto thee thy bodily health, and strength, to serve Him, and send thee release of all thy pains, troubles,

and diseases, both in body and mind ; and also pardon for whatever sins or faults thou hast committed ; through Christ our Lord, who by His death hath overcome death, and with the Father and the Holy Ghost evermore liveth and reigneth, God, world without end. Amen.

After the anointing, the Priest shall, with the wool, remove the oil from the forehead of the sick person, and from his own hand. The wool is to be burned after the Service.

Then the Priest shall say,

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

O Christ our Lord, Redeemer of the souls and bodies of men : Be pleased, we pray Thee, to perfect the work of Thy healing grace in this Thy servant : that *his* bodily strength being renewed, *he* may be strengthened with might ever more and more in the inner man, and may be fitted at last for that life wherein there shall be no more sickness nor pain : for Thy Name and mercy's sake grant this, O Lord, who, with the Father and the Holy Spirit, livest and reignest, God over all, blessed for evermore. *Amen.*

Then the Priest shall say,

The Almighty Lord, who is a strong tower to all them that put their trust in Him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence ; and make thee know and feel that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

Unto God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace, both now and evermore. *Amen.*

FORM FOR THE LAYING ON OF HANDS

One of the Psalms following shall be said, at the Minister's discretion, with this Antiphon before and after.

Antiphon. O Saviour of the world, who by Thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech Thee, O Lord.

Psalm xci. *Qui habitat.*

Whoso dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

I will say unto the Lord, Thou art my hope, and my strong hold : my God, in Him will I trust.

For He shall deliver thee from the snare of the hunter : and from the noisome pestilence.

He shall defend thee under His wings, and thou shalt be safe under His feathers : His faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day.

There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

For He shall give His angels charge over thee : to keep thee in all thy ways.

They shall bear thee in their hands : that thou hurt not thy foot against a stone.

Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or,

PSALM LXXI. *In te, Domine, speravi.*

If the Confession and the Absolution of the Sick is not used here, then shall one of the General Confessions and Absolutions be said at the discretion of the Minister. Then shall he say,

Let us pray.

SILENT PRAYER

Lord, have mercy upon us.
Christ have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

℣. O Lord, save Thy servant :
℟. Who putteth *his* trust in Thee.
℣. Send *him* help from Thy holy place :
℟. And evermore mightily defend *him.*
℣. Help us, O God of our salvation :
℟. And for the glory of Thy Name deliver us, and be merciful to us sinners, for Thy Name's sake.
℣. Lord, hear our prayer :
℟. And let our cry come unto Thee.

Let us pray.

O Almighty God, who art the giver of all health, and the aid of them that seek to Thee for succour, we call upon

Thee for Thy help and goodness mercifully to be shewed upon this Thy servant, that being healed of *his* infirmities, *he* may give thanks unto Thee in Thy Holy Church; through Jesus Christ our Lord. Amen.

Then the Clerk, or one of the friends present, shall say,

God give a blessing to this work; And grant that this sick Person, on whom thou dost lay thine hands, may recover; through Jesus Christ our Lord.

SILENT PRAYER

Then the Minister, standing by the sick Person, shall lay both his hands upon the head of the same, saying the words:

In the Name of God most High, may release from thy pain be given thee, and thy health be restored according to His holy will. In the Name of Jesus Christ, the Prince of life, may new life quicken thy mortal body. In the Name of the Holy Spirit, mayest thou receive inward health, and the peace which passeth all understanding.

And the God of all peace Himself sanctify you wholly: and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Amen.

Let us pray.

SILENT PRAYER

℣. The voice of joy and health is in the dwellings of the righteous.

℟. The right hand of the Lord bringeth mighty things to pass.

O Almighty Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

Unto God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace, both now and evermore. *Amen.*

PRAYERS FOR THE THIRD HOUR

(*A short morning office for any branch of St. Luke's Guild or any other group or guild*)

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Lord's Prayer

℣. O God, make speed to save us.
℟. O Lord, make haste to help us.
℣. Glory be to the Father, and to the Son, and to the Holy Ghost ;
℟. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Hymn

Come, Holy Ghost, who ever one
Art with the Father and the Son ;
Come, Holy Ghost, our souls possess
With Thy full flood of holiness.

In word and deed by heart and tongue
With all our powers Thy praise be sung ;
May Love enwrap our mortal frame,
And others catch the living flame.

Almighty Father, hear our cry
Through Jesus Christ Thy Son most high,
Who with the Holy Ghost and Thee
Doth live and reign eternally. Amen.

PSALM XXVII. *Dominus illuminatio*

The Lord is my light and my salvation ; whom then shall I fear ? the Lord is the strength of my life ; of whom then shall I be afraid ?

2. When the wicked, even mine enemies and my foes, came upon me to eat up my flesh : they stumbled and fell.

3. Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in Him.

4. One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit His temple.

5. For in the time of trouble He shall hide me in His tabernacle : yea, in the secret place of His dwelling shall He hide me, and set me up upon a rock of stone.

6. And now shall He lift up mine head : above mine enemies round about me.

7. Therefore will I offer in His dwelling an oblation, with great gladness : I will sing and speak praises unto the Lord.

8. Hearken unto my voice, O Lord, when I cry unto Thee : have mercy upon me and hear me.

9. My heart hath talked of Thee, Seek ye my face : Thy face, Lord, will I seek.

10. O hide not Thou Thy face from me : nor cast Thy servant away in displeasure.

11. Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12. When my father and my mother forsake me : the Lord taketh me up.

13. Teach me Thy way, O Lord : and lead me in the right way, because of mine enemies.

14. Deliver me not over into the will of mine adversaries :

for there are false witnesses risen up against me, and such as speak wrong.

15. I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

16. O tarry thou the Lord's leisure : be strong, and He shall comfort thine heart ; and put thou thy trust in the Lord.

Psalm xxxiv. *Benedicam Domino*

I will alway give thanks unto the Lord : His praise shall ever be in my mouth.

2. My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3. O praise the Lord with me : and let us magnify His Name together.

4. I sought the Lord, and He heard me : yea, He delivered me out of all my fear.

5. They had an eye unto Him, and were lightened : and their faces were not ashamed.

6. Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7. The angel of the Lord tarrieth round about them that fear Him : and delivereth them.

8. O taste, and see, how gracious the Lord is : blessed is the man that trusteth in Him.

9. O fear the Lord, ye that are His saints : for they that fear Him lack nothing.

10. The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

11. Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12. What man is he that lusteth to live : and would fain see good days ?

13. Keep thy tongue from evil : and thy lips, that they speak no guile.

14. Eschew evil, and do good : seek peace, and ensue it.

15. The eyes of the Lord are over the righteous : and His ears are open unto their prayers.

16. The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17. The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18. The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19. Great are the troubles of the righteous : but the Lord delivereth him out of all.

20. He keepeth all his bones : so that not one of them is broken.

21. But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22. The Lord delivereth the souls of His servants : and all they that put their trust in Him shall not be destitute.

Psalm cxxi. *Levavi oculos*

I will lift up mine eyes unto the hills : from whence cometh my help.

2. My help cometh even from the Lord : who hath made heaven and earth.

3. He will not suffer thy foot to be moved : and He that keepeth thee will not sleep.

4. Behold, He that keepeth Israel : shall neither slumber nor sleep.

5. The Lord Himself is thy keeper : the Lord is thy defence upon thy right hand ;

6. So that the sun shall not burn thee by day : neither the moon by night.

7. The Lord shall preserve thee from all evil : yea, it is even He that shall keep thy soul.

8. The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

The Chapter :

Heal me, O Lord, and I shall be healed ; save me, and I shall be saved, for Thou art my praise.

℟. O Lord, save Thy servants ;

℣. That put their trust in Thee.

℟. Send unto them help from above.

℣. And evermore mightily defend them.

℟. Help us, O God our Saviour.

℣. And for the glory of Thy Name deliver us : be merciful to us sinners, for Thy Name's sake.

℟. O Lord, hear our prayer.

℣. And let our cry come unto Thee.

Let us pray.

Almighty God, who as at this hour didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit : grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort ; through the merits of Jesus Christ our Saviour, who was also at this hour contented to receive the bitter sentence of death for us, and now liveth and reigneth with Thee in the Unity of the same Blessed Spirit, One God, world without end. Amen.

COMPLINE

Minister. In the Name of the Father, and of the Son, and of the Holy Ghost.

Answer. Amen.

Minister. Turn Thou us, O God our Saviour ;

Answer. And so shall we be turned.

Minister. O God, make speed to save us.

Answer. O Lord, make haste to help us.

Here, all standing up, the Minister shall say :

Glory be to the Father, and to the Son, and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

Then shall be sung or said the Antiphon, and after that one or more of the Psalms following.

Antiphon. Save us, O Lord.

Psalm IV. *Cum invocarem*

Hear me when I call, O God of my righteousness : Thou hast set me at liberty when I was in trouble ; have mercy upon me, and hearken unto my prayer.

2. O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after leasing ?

3. Know this also, that the Lord hath chosen to Himself the man that is godly : when I call upon the Lord He will hear me.

4. Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5. Offer the sacrifice of righteousness : and put your trust in the Lord.

6. There be many that say : who will show us any good ?

7. Lord, lift Thou up : the light of Thy countenance upon us.

8. Thou hast put gladness in my heart : since the time that their corn and wine and oil increased.

9. I will lay me down in peace, and take my rest : for it is Thou, Lord, only, that makest me dwell in safety.

Glory be.

Psalm XXXI. *In te, Domine, speravi*

In Thee, O Lord, have I put my trust : let me never be put to confusion ; deliver me in Thy righteousness.

2. Bow down Thine ear to me : make haste to deliver me.

3. And be Thou my strong rock, and house of defence : that Thou mayest save me.

4. For Thou art my strong rock, and my castle : be Thou also my guide, and lead me for Thy Name's sake.

5. Draw me out of the net that they have laid privily for me : for Thou art my strength.

6. Into Thy hands I commend my spirit : for Thou hast redeemed me, O Lord, Thou God of truth.

Glory be.

Psalm XCI. *Qui habitat*

Whoso dwelleth under the defence of the Most High : shall abide under the shadow of the Almighty.

2. I will say unto the Lord, Thou art my hope, and my stronghold : my God, in Him will I trust.

3. For He shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4. He shall defend thee under His wings, and thou shalt be safe under His feathers : His faithfulness and truth shall be thy shield and buckler.

5. Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

6. For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7. A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8. Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9. For Thou, Lord, art my hope : Thou hast set thine house of defence very high.

10. There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11. For He shall give His angels charge over thee : to keep thee in all thy ways.

12. They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13. Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under they feet.

14. Because he hath set his love upon Me, therefore will I deliver him : I will set him up, because he hath known My Name.

15. He shall call upon Me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16. With long life will I satisfy him : and show him my salvation.

Glory be.

Psalm CXXXIV. *Ecce nunc*

Behold now, praise the Lord : all ye servants of the Lord ;

2. Ye that by night stand in the house of the Lord : even in the courts of the house of our God.

3. Lift up your hands in the sanctuary : and praise the Lord.

4. The Lord that made heaven and earth : give thee blessing out of Sion.

Glory be.

Antiphon. Save us, O Lord, waking, and guard us sleeping, that awake we may watch with Christ, and asleep we may rest in peace.

Hymn :

Before the ending of the day,
Creator of the world, we pray
That with Thy wonted favour, Thou
Wouldst be our guard and keeper now.

From all ill dreams defend our sight,
From fears and terrors of the night ;
Withhold from us our ghostly foe,
That spot of sin we may not know.

O Father, that we ask be done,
Through Jesus Christ, Thine only Son ;
Who, with the Holy Ghost and Thee,
Doth live and reign eternally.

Then may follow a Lesson of Holy Scripture.
Then shall the Minister say the Compline Verse :

Thou, O Lord, art in the midst of us, and we are called by Thy Name ; leave us not.—JER. xiv. 9.

Minister. Into Thy hands I commend my spirit.
Answer. For Thou has redeemed me, O Lord, Thou God of truth.
Minister. Keep me as the apple of an eye ;
Answer. Hide me under the shadow of Thy wings.
Antiphon. Lord, grant us Thy light.

Nunc dimittis. St. Luke ii. 29

Lord, now lettest Thou Thy servant depart in peace : according to Thy word.

For mine eyes have seen : Thy salvation.

Which Thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of Thy people Israel.

Glory be.

Antiphon. Lord, grant us Thy light, that being rid of the darkness of our hearts, we may come to the true Light, which is Christ.

Then shall be said the Apostles' Creed.

I believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ His only Son our Lord : Who was conceived by the Holy Ghost, Born of the Virgin Mary : Suffered under Pontius Pilate, Was crucified, dead, and buried : He descended into hell ; The third day He rose again from the dead : He ascended into heaven, And sitteth on the right hand of God the Father Almighty : From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost : The holy Catholic Church ; The Communion of Saints : The Forgiveness of sins : The Resurrection of the body : And the Life everlasting. Amen.

Then shall be said, all kneeling :

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father.

Minister. Blessed art Thou, O Lord, God of our fathers :

Answer. And worthy to be praised, and glorified for ever.

Minister. Let us bless the Father, and the Son, and the Holy Ghost ;

Answer. Let us praise and exalt Him forever.

Minister. Blessed be Thou, O Lord, in the firmament of heaven ;

Answer. And praised for evermŏre.

Minister. The almighty and merciful God bless us and keep us.

Answer. Amen.

Minister and People. We confess to Thee, O God the Father Almighty, that we have sinned against Thee in thought, word, and deed, by our own fault, our own grievous fault. We repent ourselves of these our transgressions, and we beseech Thee to grant us forgiveness for the past, and grace to amend our lives in time to come ; through Jesus Christ our Lord. Amen.

Alternative form of confession

We confess to God the Father Almighty, to His only begotten Son, Jesus Christ, and to God the Holy Ghost, that we have sinned exceedingly in thought, word, and deed, by our fault, our own grievous fault. Wherefore we pray Almighty God, Father, Son, and Holy Ghost, to have mercy upon us, to forgive us all that is past, and to grant us grace to amend our lives in time to come. Amen.

Minister. The almighty and merciful Lord grant you remission of your sins, amendment of life, and the grace and consolation of His Holy Spirit. Amen.

Minister. Vouchsafe, O Lord.

Answer. To keep us this night without sin.

Minister. O Lord, have mercy upon us.

Answer. Have mercy upon us.

Minister. O Lord, let Thy mercy be upon us :

Answer. As our trust is in Thee.

Minister. Turn us again, Thou God of hosts :

Answer. Show the light of Thy countenance, and we shall be whole.

Minister. O Lord, hear our prayer ;

Answer. And let our cry come unto Thee.

Minister. The Lord be with you ;

Answer. And with thy spirit.

Minister. Let us pray.

Then shall be said the Collects following.

Lighten our darkness, we beseech Thee, O Lord ; and by Thy great mercy defend us from all perils and dangers of this night ; for the love of Thy only Son, our Saviour Jesus Christ. *Amen.*

Give us light in the night season, we beseech Thee, O Lord, and grant that our rest may be without sin, and our waking to Thy service ; that we may come in peace and safety to the waking of the great day ; through Jesus Christ our Lord. *Amen.*

Here the Minister may add, at his discretion, any prayers from the Book of Common Prayer, or from this Book, concluding the Office as followeth :

Minister. Bless we the Lord.

Answer. Thanks be to God.

Minister. The Almighty Lord grant us a quiet night and a good end.

Answer. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

FORMS OF PRAYER TO BE USED IN FAMILIES

(From the Book of Common Prayer as used in Canada)

Morning

After the reading of a portion of holy Scripture, let the head of the household, or some other member of the family, say,

O God, Thou art my God, early will I seek Thee. In the morning I will direct my prayer unto Thee, and will look up.

Let us pray.

Our Father, who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread ; And forgive us our trespasses, As we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil. For Thine is the kingdom, the power, and the glory, For ever and ever. Amen.

Thanksgiving for the gift of another day

We give Thee hearty thanks, for the rest of the past night, and for the gift of a new day. Grant that we may so pass its hours in the perfect freedom of Thy service, that at eventide we may again give thanks unto Thee ; through Jesus Christ our Lord. *Amen.*

Here may follow the Collect of the day

Prayer and Intercession

O Lord God, who hast bidden light to shine out of darkness, who hast again wakened us to praise Thee for thy

goodness and mercy, and to ask for Thy grace : Accept now, in Thine endless mercy, the offering of our worship and thanksgiving, and grant unto us all such requests as may be acceptable to Thy holy will. Make us to be children of the light and of the day, and heirs of Thy everlasting inheritance. Remember, O Lord, according to the multitude of Thy mercies, Thy whole Church, all who join with us in prayer, and all our brethren, wherever they may be in Thy vast kingdom, who stand in need of Thy grace and succour. Pour down upon us all the riches of Thy mercy, so that, redeemed in soul and body, and steadfast in faith, we may ever praise Thy wonderful and holy Name ; through Jesus Christ our Lord. *Amen.*

For Remembrance of God's Presence

O Heavenly Father, in whom we live and move and have our being, we humbly pray Thee so to guide and govern us by Thy Holy Spirit, that in all the cares and occupations of our daily life we may never forget Thee, but remember that we are ever walking in Thy sight ; through Jesus Christ our Lord. *Amen.*

For Daily Work

O Lord our heavenly Father, by whose providence the duties of men are variously ordered : Grant to us all the spirit to labour heartily to do our work in our several stations, in serving one Master and looking for one reward. Teach us to put to good account whatever talents Thou hast lent to us, and enable us to redeem our time by patience and zeal ; through Jesus Christ our Lord. *Amen.*

For the Family

Merciful Saviour, who didst love Martha and Mary and Lazarus, blessing their home with Thy sacred presence : Bless, we beseech Thee, our home that Thy love may rest upon us, and that Thy promised presence may be with us.

May we all grow in grace and in the knowledge of Thee, our Lord and Saviour Jesus Christ. Teach us to love one another as Thou didst give us commandment. Help us all to choose that better part which shall not be taken away from us. Hear us, O Jesu, who, with the Father and the Holy Spirit, livest and reignest, one God, for evermore. *Amen.*

For Relatives and Friends

O loving Father, we commend to Thy gracious keeping all who are near and dear to us. Have mercy upon those who are sick, and comfort all who are in pain, anxiety, or sorrow. Awaken all who are careless about eternal things. Bless those who are young and in health, that they may give the days of their strength unto Thee. Comfort the aged and infirm, that Thy peace may rest upon them. Hallow the ties of kindred, that we may help, and not hinder, one another in all such good works as Thou hast prepared for us to walk in ; through Jesus Christ our Lord. *Amen.*

For the Parish

Most merciful Father, we beseech Thee to send down Thy heavenly blessing upon thy Church in this Parish, that all its members may dwell together in unity and brotherly love. Keep far from us all self-will and discord. Endue Thy Ministers with righteousness, and enable them faithfully to dispense Thy holy Word and Sacraments, to bring again the outcasts, and to seek the lost ; and grant to us so to receive their ministrations, and to use Thy means of grace, hat in all our words and deeds we may seek Thy glory and the advancement of Thy kingdom ; through Jesus Christ our Lord. *Amen.*

2 *Corinthians* xiii, 14

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Evening

After the reading of a portion of holy Scripture, let the head of the household, or some other member of the family, say,

O Lord, let our prayer be set forth in Thy sight as the incense. And the lifting up of our hands as an evening sacrifice.

Let us confess our sins to Almighty God.

O Almighty Father, Lord of heaven and earth, We confess that we have sinned against Thee in thought, word, and deed. Have mercy upon us, O Lord, have mercy upon us after Thy great goodness ; According to the multitude of Thy mercies do away our offences ; Wash us thoroughly from our wickedness, And cleanse us from our sins ; For Jesus Christ's sake. Amen.

For pardon through the Cross

Almighty Father, who of Thy great love to men didst give Thy dearly beloved Son to die for us : Grant that through his Cross our sins may be put away, and remembered no more against us, and that, cleansed by His Blood, and mindful of His sufferings, we may take up our cross daily, and follow Him in newness of life, until we come to His everlasting kingdom : through the same Thy Son Jesus Christ our Lord. *Amen.*

Thanksgiving

O most merciful Father, we humbly thank Thee for all Thy gifts so freely bestowed upon us. For life and health and safety, for power to work and leisure to rest, for all that is beautiful in creation and in the lives of men, we praise and magnify Thy holy Name. But, above all, we thank Thee for our spiritual mercies in Christ Jesus our Lord, for the means of grace, and for the hope of glory. Fill our hearts with all joy and peace in believing ; through Jesus Christ our Lord. *Amen.*

Here may follow the Collect of the day

For Protection

Almighty Father, who slumberest not nor sleepest: We humbly pray Thee to watch over us this night with the eyes of Thy mercy. Grant us quiet and refreshing sleep, such as may fit us for the duties of the morrow. Put far from us all worldly cares and earthly fears, and give us holy thoughts of Thee, that we may repose in peace, and, whether we wake or sleep, may live together with Him who died and was buried and rose again for us, Thy Son Jesus Christ our Lord. *Amen.*

For Children

O Lord Jesu Christ, who didst take little children into Thine arms, and bless them: Bless, we beseech Thee, the children of this family; grant that they may grow up in Thy fear and love; give unto them day by day Thy strength and guidance, that so they may continue in Thy love and service unto their lives' end. Grant this, O blessed Saviour, for Thine own Name's sake. *Amen.*

For Absent Ones

O God who art present in every place, look down with Thy mercy upon those whom we love, now absent from us; give Thine Angels charge over them, and defend them from all dangers of body and soul; bring us together again, if it be Thy holy will; grant that both they and we, drawing nearer to one another, and in the end, united in Thy presence, may evermore rejoice together in our heavenly home; through Jesus Christ our Lord. *Amen.*

For Freedom from Worry

O Lord, who hast pity for all our weakness, put away from us worry and every anxious fear, that, having ended the labours of the day as in Thy sight and committing our tasks,

ourselves, and all we love into Thy keeping, we may, now that night cometh, receive, as from Thee, Thy priceless gift of sleep ; through Jesus Christ our Lord. *Amen.*

Our Father who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread ; And forgive us our trespasses, As we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil. For Thine is the kingdom, the power, and the glory, For ever and ever. *Amen.*

Commendation

We will lay us down in peace, and take our rest, for it is Thou, Lord, only that makest us dwell in safety. The Lord Almighty grant us a quiet night, and at the last a perfect end ; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with us this night, and for evermore. *Amen.*

GRACE BEFORE AND AFTER MEALS

Before Meals

℣. The eyes of all wait upon Thee, O Lord :
℟. And Thou givest them their meat in due season.
℣. Thou openest Thine Hand :
℟. And fillest all things living with plenteousness.
℣. Glory be to the Father, etc.
℟. As it was in the beginning, etc.

(*Here may follow one of the forms of grace given below.*)

After Meals

℣. All Thy works praise Thee, O Lord :
℟. And Thy saints give thanks unto Thee.
℣. For these and all His mercies, God's Holy Name be praised.
℟. Amen.

Other Forms of Grace

Bless, O Lord, this food to our use, and give us grateful hearts and provide for the wants of others, for Christ's sake. Amen.

Bless, O Lord, this food to our use and us to Thy service ; through Jesus Christ our Lord. Amen.

Our Heavenly Father, we give Thee hearty thanks for these and all Thy blessings ; and pray Thee to make us ever mindful of the needs of others ; like Jesus Christ our Lord. Amen.

Master of life, make our table companionship the revelation of Thy presence, and turn our daily bread into the Bread of Life. Amen.

A Grace

As by Thy grace and mercies, Lord,
We gather at our social board,
Our praise and thanks to Thee ascend ;
Our bodies keep, our souls defend.

Amen.

Jacob Probst.

(May be sung to any long metre tune ; "Old Hundredth" is suggested.)

PART IV.—THE SACRAMENTS

THE LIFE MORE ABUNDANT

(Part of a Meditation on the Sacramental Teaching of the Church)

By the Rev. Elbert B. Holmes

The Sacraments present the practical side of our Church life. They are the Creed in action. It may sometimes be difficult to explain the practical value in the business of living of some article in the Creed. It is not difficult at all to see the exceedingly practical value in what we are told about the Sacraments. For these truths are dynamic, when once they are realised and implicitly believed.

It is plain that in the business of living nothing is more needful than faith. It does not avail the man desirous of listening to a radio concert that the waves are "on the air" unless he has a receiving set. Similarly it does not avail the child of God that God is unless he has faith. Many have the beginnings of faith in that they have come to accept with all the mind that they know the teachings of the Bible and of the Church. What these people do not often realise is that the mind they know is the smallest part of their mentality. (In a former meditation Dr. Holmes had likened the conscious mind to the one-seventh part of an iceberg that appears above the water, and the subconscious mind to the six-seventh parts of the iceberg submerged.) It would shock a Churchman to be told that he does not believe in God because in practice he considers every material agency greater than God. The truth is that he has never

proceeded to the conversion of his subconscious mind—and that mind, though ignored, is the larger part of him. The saints of former days, it is true, knew nothing of modern psychology. . . . But their practice of quiet and meditation on accepted truths was just the sort of procedure to allow their beliefs to sink into the subconscious mind. . . . If one does with the conscious mind believe in God and that he is the child of God, there is no reason why he should not deliberately set out for the conversion of his whole being to that belief. The method will be that used by the saints—meditation.

The Witness of Holy Baptism

Question. Who gave you this name ?

Answer. My godfathers and godmothers in my Baptism ; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.

As a loyal Churchman you admit the truth of that which your Baptism declares you to be. But before you can make use of it you must realise that truth in your whole being. . . . Choose, then, a time for meditation. It is estimated that fifteen minutes a day, morning and evening, will suffice to transform your whole life. You are to shut out as far as possible the things of sense in order that the spiritual part of you may have its chance to be heard. You select some spiritual truth, as " I am the child of God," and hold it in your thoughts. Whatever thoughts may break in you will either connect with the central thought or else dismiss from your mind. If conditions in your life come to mind that are not those of a child of God, then deny them. For that which your Baptism tells you is the TRUTH. And Jesus said, " Ye shall know the Truth, and the Truth shall make you free." The denial is not a denial as regards facts. It is rather a denial of any permanency or essential character in the facts. For when you shall have come to realise that as

a child of God you have domination over the facts, and not the facts over you, you have arrived at the faith that removes facts, even though they be mountains. It is like denying any serious character about a bill for which you have in hand more than enough to pay. You are the child of God. IT IS TRUE !

CONFIRMATION—THE SACRAMENT OF CREATIVE POWER

The gift of the Holy Spirit is the gift of creative power. You are taught in Confirmation that the same Spirit that moved upon the face of the waters, bringing into form that which had been formless, and bringing dead matter into life, has entered into you. You are to know that your body is the temple of the Holy Spirit.

The Holy Spirit is the great wonder worker, not only in those unusual occurrences that we call miracles, but in the ordinary life processes of every day. By the Spirit the worlds were made ; by the same Spirit the Blessed Virgin brought forth Jesus ; by the same Spirit the sick were healed, the lepers cleansed, the blind made to see, the lame to walk, the dead to be raised ; by the same Spirit the body of Jesus was raised on the third day ; by the same Spirit, and by a process as wonderful as creation itself, your body was formed in the womb ; over every healthful growth and transmutation in that same body the Holy Spirit presides. You are taught, therefore, that health and not sickness is the law of your being. There is no limit set to the creative power that works within you—for it is the same power that made the world and by which the marvellous works of Jesus were done.

Here again your business in living is to recognise the Truth. As the servant of Elisha had his eyes opened to the invisible forces that surrounded him and the prophet, so must we. The forces that make for health are

invisible. . . . So long have we been accustomed to seeing only the small things, the cumbersome and roundabout methods which the wisdom of man uses in combating his disorders, that we need to pause a while each day to familiarise ourselves with the mighty sweep of creative energy that man does not see going on continually, round about us and within us. That the silent forces of life are more powerful than the utmost energy that man uses may be readily acknowledged by the intellect, but it has not yet become faith. Faith comes when we have made contact with it in our whole being, when there is no longer a subconscious objection to what our intellects perceive as true. Spend fifteen minutes in meditation morning and evening on the thought, "All things are possible with God" until you gain the consciousness that this is indeed true. Thus will you be true to your confirmation. You will realise the creative power of the Holy Spirit that is within you.

The Holy Communion—Christ in You

That Christ is in us is the promise of the Holy Communion. It does not differ from the promise of Confirmation except in the human quality of the Christ and the human background in which we perceive Him. For the Christ Spirit and the Holy Spirit are one and the same. But to have the Christ Spirit within us marks out very definitely our course within the sphere of human relationships. It shows us that we must care for every man as Christ cares. His works also we must do. Furthermore, the uniting in one Sacrament of the Eternal Spirit and the human concept of Jesus caps the climax of our spiritual philosophy. It adds to the idea of unlimited power the idea of a personal friend. Realising its meaning you are assured that God loves you—that there is nothing which father, mother, brother, sister, or friend would do for you that He is not anxious to do too. Watch Jesus Christ go about for a day! He healed not for

a sign—He put all that away from Him at the Temptation. He healed because He loved and because He had compassion —just as you and I would love and have compassion. Well, God is just like that. Such is the teaching of the Holy Catholic Church. He always wills to heal, and nothing stands in His way except that which sometimes stood in the way of Jesus. He cannot heal where there is no faith.

We have seen something of the method of developing faith in the discussion of Baptism and Confirmation. Let faith in the Holy Communion now be entered into, and more deeply. You must secure your faith in the Real Presence. This, taken in the mystic way that we are now pursuing, hardly even suggests the old quarrel between Catholic and Protestant as regards the Eucharist. Mysticism transcends mere statements of doctrine, and whether you have called yourself Catholic or Protestant, the presence of Christ is not to be denied *anywhere* once you have entered upon the mystic way. Start with the statement "Jesus Christ is in me now," and consider it in meditation just as you did the other propositions. But this truth takes you into the sphere of human relationships. Therefore, following the meditation, you must *act* as though it were true. Give a kind word to the clerks in the store, to the servant, do to the limits of your powers the same kind of helpful thing that Christ would do in your place. Let this be your preparation for the Holy Communion. Then go to the Service with the consciousness that, like other things that you have been doing in His Name, you now go in obedience to His command. I do not say that you will have ceased to be a Protestant, but that no Catholic in Christendom will have a livelier appreciation of the Real Presence than will you.

Before Holy Communion

This is a Meditation in which Our Lord Jesus Christ is represented as speaking intimately to the one who earnestly

seeks Him in this service. It will, however, be found helpful at other times, and should be used when one is quite, alone. In a chapel or before an Altar is the best place to use this meditation; yet we may remember that any place may become holy ground when our Lord's Presence is realised.

JESUS: My child, it is not wisdom *I* require of thee, it sufficeth if thou lovest Me well.

Speak to Me as thou wouldst talk to thy mother if she were here, pressing thee to her heart.

Hast thou none for whom thou wouldst intercede?

Tell Me the names of thy kindred and thy friends; and at the mention of each name, add what thou wouldst have Me do for them. Ask much, fervently; the generous hearts that forget themselves for others are very dear unto Me.

Tell Me of the poor thou wouldst succour, the sick thou hast seen suffering, the sinful thou wouldst reclaim, the estranged thou wouldst receive to thy heart again.

Pray fervently for all mankind.

Remind Me of My promise to hear all prayers that proceed from the heart; and the prayer offered for one who loves us, and is dear to us, is sure to be heartfelt and fervent.

Hast thou no favours to ask of Me? Give Me, if thou wilt, a list of all thy desires, all the wants of thy soul. Tell Me, simply, of all thy pride, sensuality, self-love, sloth; and ask for My help in thy struggles to overcome them.

Poor child! be not abashed; many that had the same faults to contend against are now Saints in heaven.

They cried to Me for help, and by degrees they conquered.

Do not hesitate to ask for temporal blessings, health, intellect, success—I can bestow it, and never fail to do so, where it tends to make the soul more holy. What wouldst thou this day, My child? . . . If thou didst but know how I long to bless thee! . . .

Hast thou no interests which occupy thy mind ?

Tell Me of them all. . . . Of thy vocation. What dost thou think ? What dost thou desire ? Wouldst thou give pleasure to thy mother, thy family, those in authority over thee—what wouldst thou do for them ? And for Me, hast thou no ardour ? Dost thou not desire to do some good to the souls of those thou lovest, but who are forgetful of Me ? Tell Me of one in whom thou hast interest ; the motive that actuates ; the means thou wouldst employ.

Lay before Me thy failures, and I will teach thee the cause. Whom wouldst thou have to help thee ? The hearts of all are in My keeping, and *I* lead them gently, wheresoever *I* will. Rest assured, all who are needful to thee, *I* will place around thee.

Oh ! My child, tell me of all thy weariness : who has grieved thee ? treated thee with contempt ? wounded thy self-love ?

Tell Me all, and thou wilt end by saying, all is forgiven, all forgotten . . . and *I*, surely *I* will bless thee ! . . .

Art thou fearful of the future ?

Is there in thy heart that vague dread, that thou canst not define, but which nevertheless torments thee ?

Trust in My Providence . . . *I* am present with thee, *I* know all, and *I* will never leave thee, nor forsake thee.

Are there around thee, those seemingly less devout than formerly ; whose coldness or indifference have estranged thee from them, without real cause ? . . .

Pray for them—I can draw them back to thee, if they are necessary to the sanctification of thy soul.

What are the joys of which thou hast to tell Me ?

Let Me share thy pleasures : tell Me of all that has occurred since yesterday, to comfort thee, please thee, to give thee joy !

That fear suddenly dispelled—that unexpected success—

that token of affection—the trial that proved thee stronger than thou thoughtest. . . .

My child, *I* sent it all ; why not show some gratitude, and simply thank thy Lord ?

Gratitude draws down a blessing, and the Great Benefactor likes His children to remind Him of His goodness.

Hast thou no promises to make to Me ?—I can read thy heart—thou knowest it ; thou mayest deceive man, but thou canst never deceive God. Be sincere.

Art thou resolved to avoid all occasions of sin ?—to renounce that which tempts thee—never again to open the book that excites thine imagination ?—Not to bestow thine affection on one who is not devout, and whose presence steals the peace from thy soul ?

Wilt thou go now, and be loving and forbearing towards one who hast vexed thee ? . . .

Good, My child ! . . . Go, then, return to thy daily toil ; be silent, humble, resigned, charitable—then return to Me with a heart yet more loving and devoted, and *I* shall have for thee fresh blessings.

Prayers before and after Holy Communion

Normally these should be used with the Book of Common Prayer (or whatever Liturgy is customary) ; but in those emergencies when Sacramental worship is inaccessible, these prayers may help the seeker to make a helpful "Spiritual Communion."

When the Holy Communion follows say these Prayers :

St. John, chapter vi. verses 48 to 63 : "I am that bread of Life. Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day."

O Merciful Saviour, who didst ordain this Holy Sacrament to give me life, love, and pardon, help me to value it and

to come forward in faith for strength to run my Christian race and glorify Thee my Lord. Amen.

O Lord Jesus, I desire to join in offering this spiritual sacrifice fulfilling all others.

1. For Thine own power and glory.
2. In remembrance of Thy Passion.
3. For all Thy blessings.
4. For forgiveness of my sins.
5. And to obtain Thy life and strength.

Here, O my Lord, I see Thee face to face ;
Here would I touch and handle things unseen ;
Here grasp with firmer hand eternal grace,
And all my weariness upon Thee lean.
Here would I feed upon the Bread of God ;
Here drink with Thee the royal Wine of Heaven ;
Here would I lay aside each earthly load,
Here taste afresh the calm of sin forgiven.

Before receiving say :

Lord, I am not worthy that Thou shouldst come unto me ; but speak the word only, and my soul shall be healed.

Good Lord, show me my sins and forgive them. Come to me, cleanse, heal, and strengthen me, that I may serve Thee faithfully all my life. Amen.

After receiving say :

O Bread of Life and divine food, bring life and health to my body and soul.

After receiving the chalice say :

O Precious Blood shed for me, cleanse me and make me whole.

Thanks be unto Thee, O Christ, for all Thy blessings.

Help me to show my gratitude in loving those for whom Thy blood was shed.

Anima Christi :

Soul of Christ, sanctify me !
Body of Christ, save me !
Blood of Christ, refresh me !
Water from the Side of Christ, wash me !
Passion of Christ, strengthen me !
O good Jesus, hear me !
Within Thy wounds hide me !
Suffer me not to be separated from Thee !
From the malicious enemy defend me !
In the hour of death, call me,
And bid me come to Thee !
That with Thy Saints I may praise Thee
For all eternity. Amen.

Grant that what I have received veiled under the forms of bread and wine I may behold unveiled in the glory of heaven, for Jesus' sake. Amen.

At the end of the service say :

O God, who in this wonderful Sacrament hast left me a memorial of Thy Passion ; grant me so to venerate the sacred Mysteries of Thy Body and Blood that I may feel within myself the fruit of Thy Redemption and love Thee with an everlasting love, who livest and reignest with the Father and the Holy Spirit ever one God, world without end. Amen.

O Lord, accept my worship this day, and help me to practise in my life what I profess with my lips, for Thy dear Name's sake. Amen.

Before Receiving the Holy Communion

May the life of Him who for our sakes became poor, who had not where to lay His head, who knelt to wash our feet, who was touched with the feeling of our infirmities,

and gave Himself for our redemption, strengthen me in this Sacrament of His Presence and consecrate me anew to His service. Amen.

After Receiving the Holy Communion

O Lord Christ, with grateful heart I thank Thee for this pledge of Thy abiding and sustaining presence. So dwell within me that I may go forth eager and strong to serve the weak, the tempted, and faint of heart. Keep me humble, brave, and true. Take my life and use it for the bringing in of Thy Kingdom. Amen.

A Short Office for Spiritual Communion

Which may be used on Sundays and Holy days by Communicants who are sick at home, or who are living where the Sacrament of the Eucharist cannot be celebrated, or only at long intervals, for lack of a resident Priest, at the hour at which the Communion is being celebrated in some church that is known.

After reading the Epistle and Gospel for the day, recite the Nicene Creed, then kneel and say the Lord's Prayer and the Collect for the day. Then say this act of Spiritual Communion with the Hymn following.

In union, O Lord, with the faithful at every altar of Thy Church, where the Holy Eucharist is being celebrated, I desire to offer Thee praise and thanksgiving. I present to Thee my soul and body, with the earnest wish that I may be always united to Thee. And since I cannot now receive Thee sacramentally, I beseech Thee to come spiritually into my heart. I unite myself to Thee, and embrace Thee with all the affections of my soul. O let nothing ever separate Thee from me. Let me live and die in Thy love. Amen.

Hymn

1. Lord, I cannot seek Thee
At Thy Altar Throne,
Yet may I receive Thee,
Friendless and alone.

2. Thou who in the Garden
All alone didst pray,
Look upon Thy servant,
Visit me this day.

3. Where before the Altar
Crowds adoring kneel,
There in very Essence
Thou dost come to heal.

4. Far from Priest and Altar,
Christ, to Thee I cry,
Come to me in Spirit,
Let me feel Thee nigh.

5. In my silent worship,
Let me share the Feast :
Be Thy love the Altar,
Be Thyself the Priest.

6. For that dread Reception
Let Thy grace be mine,
Give me true contrition,
Give me faith Divine.

7. Though the words of Pardon
Now I may not hear,
Yet Thine Absolution
Lightens all my fear.

8. Knit me in Communion
With those spirits blest,
Whom Thy Body strengthens
In the land of Rest.

9. Thus would I receive Thee,
Friendless and alone,
But I long to hail Thee
At Thine Altar Throne.

Amen.

Then say the "Glory be to God on High," concluding with

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost be with us all evermore. Amen.

PART V.—APT QUOTATIONS

The Physician in Holy Scripture

From the Book of Ecclesiasticus, chapter xxxviii. 1-15

(Being the First Lesson appointed in the Prayer Book for the morning of St. Luke's Day)

Honour a physician according to thy need of him with the honours due unto him ;
For verily the Lord hath created him.
For from the Most High cometh healing ;
And from the king he shall receive a gift.
The skill of the physician shall lift up his head ;
And in the sight of great men shall he be admired.
The Lord created medicines out of the earth ;
And a prudent man will have no disgust at them.
Was not water made sweet with wood,
That the virtue thereof might be known ?
And He gave men skill,
That they might be glorified in His marvellous works.
With them doth He heal a man, and taketh away his pain.
With these will the apothecary make a confection ;
And his works shall not be brought to an end ;
And from him is peace upon the face of the earth.

My son, in thy sickness be not negligent ;
But pray unto the Lord, and He shall heal thee.
Put away wrongdoing, and order thine hands aright,
And cleanse thine heart from all manner of sin.

Give a sweet savour, and a memorial of fine flour ;
And make fat thine offering as one that is not,
Then give place to the physician, for verily the Lord hath created him ;
And let him not go from thee, for thou hast need of him.
There is a time when in their very hands is the issue for good.
For they also shall beseech the Lord,
That He may prosper them in giving relief and in healing for the maintenance of life.
He that sinneth before His Maker,
Let him fall into the hands of the physician.

Shakespeare on Mental Hygiene

Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart ?
Therein the patient
Must minister to himself,
Throw physic to the dogs ; I'll none of it !

Scientific Healing and Faith

" How do we heal wounds ? "

The words have a strange sound. We are inclined to say we do not heal wounds. Something else does—Nature, God. There is a complete realisation of our unconsciousness of doing anything. It is the same in regard to the doctor. He cannot heal other persons' wounds, and he knows it. There are two thoughts that make us aware that we do the healing. First, there are cases on record where wounds refused to heal until the patient actively willed it. And if

we digest food, why should it seem any greater thing to heal wounds? Anyway, we can plainly see one thing; the power that heals wounds acts without our consciousness of it. . . .

If anyone will take the trouble to examine the Master's recorded healings in the light of our present knowledge, his faith will be much strengthened, not only in the method of healing itself but also in the Master Himself, who worked according to *scientific laws* that the world remained in ignorance of for nineteen hundred years.

From "The Source of Power," by THEODORE C. FOOTE.

FACTS ABOUT THE HUMAN BODY

1. "The body without the spirit is dead.—JAMES ii. 36.

2. "For of the soul the body form doth take,
For soul is form, and doth the body make."

SPENSER.

3. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: Therefore glorify God in your body, and in your spirit, which are God's.—1 COR. vi. 19–20.

4. God made the human body, and it is by far the most exquisite and wonderful organisation which has come to us from the Divine hand. It is a study for one's whole life. If an undevout astronomer is mad, an undevout physiologist is still madder.—HENRY WARD BEECHER.

5. His body was the vehicle of healing power to others. Whoso touched even the hem of His garment with expectation and desire felt the vivifying shock of imparted physical vitality. When those about Him suffered from disease He repaired the disordered mechanism. . . . The body was always and everywhere in His eyes a sacred thing, so sensitively refined that it would be defiled if its possessor

harboured an unclean thought or let loose from the lips an unworthy word.—Bishop Brent.

6. Man is in fact himself a sacrament, of which the body is the outward sign and the soul is the inward grace ; the countenance is a clear index of the spirit that is within, and the body is built up by the soul.

Many people think of the soul as if it were a little "spark" carried about in the body, and stowed away in some obscure recess ; but it would be more true to say that it is the soul which carries the body about. . . . Man, we are learning, is not a body possessing a soul, but a soul possessing a body. . . . This conviction of the body's worth and its infinite possibilities will surely never wane in Christendom ; for every birth is a microcosm of the Incarnation, and every baby born a little word of God made flesh.—Percy Dearmer.

The Meaning of Prayer

Lord, what a change within us one short hour
Spent in Thy presence will avail to make ;
What heavy burdens from our bosoms take,
What thirsty lands refresh as with a shower !
We kneel, and all around us seems to lower,
We rise, and all the distant and the near,
Stands forth in sunny outline, brave and clear ;
We kneel, how weak !
We rise, how full of power !
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne by care ?
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee !

R. C Trench.

The Work of Prayer

The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.
Comfort thyself : what comfort is in me ?
I have lived my life, and that which I have done
May He within Himself make pure ! but thou,
If thou shouldst never see my face again,
Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend ?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

Alfred, Lord Tennyson.

The Price of Life

Wouldst thou inherit life with Christ on high ?
Then count the cost, and know
That here on earth below
Thou needst must suffer with thy Lord, and die.
We reach that gain to which all else is loss,
But through the Cross.

Oh think what sorrows Christ Himself has known,
The scorn, and anguish sore,
The bitter death He bore,
Ere He ascended to His heavenly throne ;
And deemest thou, thou canst with right complain
Whate'er thy pain ?

Not e'en the sharpest sorrow we can feel,
Nor keenest pangs, we dare
With that great bliss compare
When God His Glory shall in us reveal,
That shall endure when our brief woes are o'er
For evermore.

SIMON DACH.
1640.

A TE DEUM FOR GOD'S OWN SELF

For Thine Own Self
We thank Thee, Lord !
For this, Thy mightiest Gift of Gifts—Thyself !
That Thine Own Self Thou givest without stint,
Immeasured as Thine own eternities ;
That when we seek we find Thee everywhere ;
That everywhere, unseeking, still we find ;
That everywhere we find ourselves in Thee,
Members of Thy great love-linked company ;
That we do find our highest selves in Thee ;
In Thee do meet and find ourselves a part
Of Thy great world's unworldly throbbing heart.
Wherein Thy love pours round us like a flood
Of wise and tender father-motherhood,
Patient, long-suffering, eager-quests its own,
And yields its fullest when most called upon ;
That Thine Own Self hast worn our human flesh,
And toiled, and borne, and suffered as a man ;
That so Thy love is vast enough for all—
To raise the fallen, to forgive all sin,
To heal earth's wounds, to solace every woe,
To cure the ills that suffered woes to be,
To give fresh courage to the faint of heart,
To strengthen weak and make strong souls more strong,
To be to all The Promised Comforter.

JOHN OXENHAM.

Christ Lives

Not by His wondrous death alone
Christ lives ;
But by the life He gave, unto His own
New life He gives.

The Love which triumphed on the Cross
Lives on.
The death which seemed to end His life of loss
Was Victory won.

His wondrous life and death have brought
Heaven near,
And the soul certainty that nought
Of good ends here.

John Oxenham.

The Ways

To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low.
And every man decideth
The way his soul shall go.

John Oxenham.

The Sacrament of Work

Upon thy bended knees thank God for work,
Work—once man's penance, now his high reward !
For work to do and strength to do the work,
We thank Thee, Lord !

Since outcast Adam toiled to make a home,
The primal curse a blessing has become,
Man in his toil finds recompense for loss ;
A workless world had known nor Christ nor Cross.

Some toil for love, and some for simple greed,
Some reap a harvest past their utmost need,
More, in their less find truer happiness,
And all, in work, relief from bitterness.

A toiler with his hands was God's own Son ;
Like His, to Him be all thy work well done.
None so forlorn as he that hath no work,
None so abject as he that work doth shirk.

Upon thy bended knees, thank God for work !
In workless days all ills and evils lurk,
For work to do, and strength to do the work,
We thank Thee, Lord.

John Oxenham.

The Sacrament of Sleep

Thank God for sleep !
And, when you cannot sleep,
Still thank Him that you live
To lie awake.
And pray Him, of His grace,
When He sees fit, sweet sleep to give,
That you may rise, with new-born eyes,
To look once more into His shining face.

In sleep,—limbs all loose-laxed and slipt the chains—
We draw sweet-close to Him from whom our breath
Has life. In His sole hands we leave the reins,
In fullest faith trust Him for life or death.

This sleep in life close kinsman is to death ;
And, as from sleep we wake to greet the day,
So, too, from death we shall with joy awake
To greet the glories of the Great Essay.
To His belov'd new life in sleep He gives,
And, unto all, awakening from sleep.
Each day is resurrection,—a new birth
To nearer heaven and re-created earth,—
To all Life's possibilities—of good
Or ill,—with joys and woes endued,—
Till that last, shortest sleep of all,
And that first great awakening from Life's thrall.

Thank God for sleep !
And, when you cannot sleep,
Still thank Him for the grace,
That lets you live,
To feel the comfort of His soft embrace.

JOHN OXENHAM.

VESTIGIA

I took a day to search for God,
And found Him not. But as I trod
By rocky ledge, through woods untamed
Just where one scarlet lily flamed,
I saw His footprints in the sod.

Then suddenly, all unaware,
Far off in the deep shadows, where
A solitary hermit thrush
Sang through the holy twilight hush—
I heard His voice upon the air.

And even as I marvelled how
God gives us Heaven here and now,
In a stir of wind that hardly shook
The poplar leaves beside the brook—
His hand was light upon my brow.

At last with evening as I turned
Homeward, and thought what I had learned,
And all that there was still to probe—
I caught the glory of His robe
Where the last fires of sunset burned.

Back to the world with quickening start
I looked, and longed for any part
In making saving Beauty be.
And from that kindling ecstasy
I knew God dwelt within my heart.

BLISS CARMAN.

THE FAITHFUL PRIEST

To the Memory of THE REVEREND HENRY BLAUVELT WILSON, B.D.

He was a faithful priest who day by day
His Master followed on the narrow way.
Most true and kind alike to friend and foe
He comforted the mourners in their woe.
"The Healer," he was called, but always said,
"Not I, the Saviour heals, the living Bread."
His finest sermon was the daily life
He lived amid a world of sin and strife.
His memory is like the flowers fair
Upon his grave, that hide a treasure rare.
And though with aching hearts for him we weep,—
Yet,—God hath given His beloved sleep.

MARTHA A. KIDDER.

Answered Prayer

God will do all that love demands. But how can love bring its purposes to pass? God does not save men by force, but by moral and spiritual power. If we pray for the conversion of a sinner we must pray that conversion take place in God's way. God will not accomplish a moral result in ways which are not in accord with His moral will.

This same principle must be our guide in prayer for healing. God wills health. Disease is an abnormal thing. We may pray for healing in faith that health is what God wants to give. And yet health does not always come. Why not?

Surely because health must come in God's way, in accordance with the laws which are God's ways of working. God wills men to have bread, but we have no right to pray that it be given to idleness. And prayer for healing will not avail if we neglect the divine laws of health.

Yet prayer is of great benefit for the sick. The spiritual and the physical are close together, and a true relation with God often helps bodily health. Prayer does often contribute to bodily healing.

And even when it does not, it brings confidence and trust in God, and assures us that the divine will is that of God's love and must prevail. Sickness and death cannot master the soul that through prayer is at unity with God. St. Paul prayed that the thorn in the flesh be removed, and the answer came, "My grace is sufficient for thee." Jesus prayed "Father, if it be possible, let this cup pass from Me," and there appeared unto Him an angel from heaven strengthening Him. Prayer brings to us the faith that can overcome the world.

E. S. Drown.

Answered Prayer

God answers prayer ; sometimes when hearts are weak,
He gives the very gifts believers seek.
But often faith must learn a deeper rest
And trust God's silence when He does not speak ;
For He, whose name is Love, will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, His promises are sure
To those who seek.

Myra Goodwin Planz.

Truth is within ourselves ; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fullness ; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error : and, to know
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without.

Browning : " Paracelsus."

The angels keep their ancient places ;—
Turn but a stone and start a wing !
'Tis ye, 'tis your estrangèd faces,
That miss the many splendoured thing.

Francis Thompson : " In No Stranger Land."

PART VI.—BIBLE READINGS

Underneath the surface thoughts of fear, anxiety, and worry which rob life of contentment, self-control, and the freedom to express your best, is a stream of more dominant thoughts waiting to rise to the surface, enter the mind, expel your negative thinking, and give you peace, power and strength for full self-expression. These affirmative thoughts represent powers always resident in you and never withdrawn.

" Be ye not conformed to this world, but be ye transformed by the renewing of your mind."

For Fear, Worry, or Anxiety

Substitute the following affirmations and promises of the ever-present care and love of God.

Isa. xli. 10.
Prov. iii. 21-27.
Ps. xxvii.
Ps. xxiii.
Dan. x. 19.
St. Luke xii. 32.
St. Matt. vi. 25-end.
1 St. Peter v. 7.
2 Tim. i. 7.
Phil. iv. 10.
1 St. John iv. 18.

In Time of Depression or Discouragement

Permit these uplifting truths to renew your mind.

St. John xiv. 1–4, 8–27.
Ps. xlvi. 10.
Ps. xci.
Isa. xxx. 15.
Isa. xl. 28–end.
Col. iii. 15–17.
Rom. v. 1–5.
St. Matt. xi. 28–end.
Phil. iv. 8.
Phil. iv. 13–19.

In Time of Loneliness

Substitute the fact of God's companionship.

Ex. xxxiii. 15.
Deut. xxxiii. 27.
St. Matt. xxviii. 20.
Titus xvi. 32–end.
Heb. xiii. 5–7.
Ps. cxxxix. 1–11.
Ps. xci.
Rom. viii. 35–end.

For Guidance in Making a Right Decision

Dwell upon the assurance of God's guidance. Gain strength to act. Do not worry about the results. "God loves the responsibility."

Prov. iii. 5–6.
St. Matt. vii. 7–8.
Ps. xxv. 1–9.
Ps. xliii. 3.
Ps. xxxvi. 9.
Ps. lviii. 11.
St. John xvi. 13.

In Time of Sorrow

Find the strength of God's comfort in the following:

St. Matt. v. 4.
Ps. cxlvii. 3.
Isa. lx. 19–21.
Isa. lxi. 1–4.
St. John xiv. 15–19.
St. John xvi. 19–23.
Ps. cxxx.
2 Cor. i. 2–7.
St. Matt. vii. 7–8.
Rev. xxi. 1–5.

In Pain and Suffering

Christ has been through suffering and in it revealed the love and care of God for the sufferer. Read:

Rom. viii. 18–end.
2 Cor. iv. 15–end.
Phil. iii. 8–16.
1 St. Peter ii. 19–end.
St. Luke ix. 20–28.
St. Matt. x. 16–26.

In Time of Sickness

Claim and appropriate the ever-present power of God. Read :

St. John x. 10.
St. John iii. 16.
Ps. ciii. 3.
St. Mark x. 1, 7, 8.
St. Luke viii. 41–end.
St. Luke i. 32–35.
St. Mark xv. 21–29.
St. Mark ix. 14–30.
St. James v. 14, 15.

For Hurry, Strain, or Unrest

Relax your mind and body. Read :

Ps. xlvi. 10.
Isa. xxx. 15.

Vision

Sight must pass into insight. "Where there is no vision the people perish."

A.M.	P.M.
Ps. xxxiv.	St. Matt. xiii. 13–18.
Ps. xxxvi.	St. John viii. 13, xii. 35–37.
Isa. vi. 1–9.	Rev. xxi. 1–5.
Isa. lii. 7–13.	St. John ix. 24–26.
Prov. xxix. 18.	Isa. lx. 1–4, 18–25.
Acts xxvi. 12–20.	Acts ii. 16–22.

Prayer

"Men ought always to pray, and not to faint."

A.M.	P.M.
Ps. lxvi. 7–end.	St. Mark i. 32–36.
Ps. cxvi.	St. Matt. vi. 5–16.
1 Chron. xxix. 10–20.	St. Luke xi. 1–14.
1 St. John v. 13–16.	St. Luke xxii. 39–47
Eph. i. 16–end.	St. Luke ix. 23–29.

A.M.	P.M.
Phil. iv. 6–8.	St. Mark vii. 24–31.
Col. i. 1–14.	Eph. vi. 13–21.
St. John xvi. 23–24.	St. James v. 13–end.

The Sacrament of Service

"For their sakes I sanctify myself."

A.M.	P.M.
Isa. xliii. 1–8.	Rom. viii. 16–26.
St. Luke ix. 18–28.	Rom. viii. 26–29.
2 Cor. i. 1–8.	Rom. viii. 35–end.
2 Cor. iv. 5–13.	Eph. iii. 13–end.
2 Cor. vi. 1–11.	Phil. iv. 1–9.
Phil. iii. 7–17.	Col. i. 9–19.

The Kingdom of God

"The kingdom of God is within you."

A.M.	P.M.
Ps. cxlv. 10–end.	St. Matt. vi. 31–end.
St. John iii. 3–9.	St. Luke xii. 31–34.
St. Matt. xviii. 1–7.	St. Luke xvii. 20–22.
St. Matt. v. 17–21.	St. Matt. xiii. 44–47.
Heb. xii. 25–end.	Rev. xi. 15–18.

Faith

"This is the victory which overcometh the world, even our faith."

A.M.	P.M.
Ps. xlvi.	Gal. ii. 20, iii. 23–end.
1 Tim. vi. 12.	1 St. Peter i. 1–10.
Ps. xxxvi.	Eph. vi. 10–17.
Eph. iii.	1 St. John v. 1–16.
Rom. iv. 13.	2 Tim. iv. 1–9.
St. Luke xvii. 1–19.	St. Matt. xv. 21–29.
St. Matt. xiv. 22–end.	Heb. xi. 32, xii. 3.

Hope

"Hope we have, an anchor for the soul both sure and steadfast."

A.M.	P.M.
Ps. cxlvi. 4–5.	Rom. v. 1–6.
Rom. viii. 24–26.	Rom. xii. 6–14.
Rom. xv. 4, v. 13.	Col. i. 5–14, 23–28.
2 Thes. ii. 13–end.	Titus iii. 4–8.
Lam. iii. 22–27.	Heb. vi. 18–19.
1 St. Peter i. 8–14.	St. John iii. 1–4.

Patience

"In your patience ye shall win your souls."

A.M.	P.M.
St. Luke xxi. 5–20.	St. James i. 1–end.
Ps. xxvii.	2 Titus ii. 1–end.
Ps. xxxvii. 1–22.	1 Tim. vi. 6–19.
Lam. iii. 18–36.	Gal. vi.
Ps. xl.	1 St. Peter ii. 17–25.
Ps. lxii.	Heb. xi. 39, 12–13.
Ps. xxxiii.	Rom. xv. 1–14.

Courage

"Wait thou on the Lord, be of good courage, and He will strengthen your heart."

A.M.	P.M.
Ps. xx.	St. John xv. 1–9.
Ps. xlii.	Rom. viii. 14–19.
Isa. xli. 10–15.	Eph. vi. 10–19.
Isa. xxvi. 1–5.	Phil. iv. 10–14.
Ps. xxvii.	2 Tim. i. 7–13.
Ps. lxii.	2 Tim. ii. 1–11.
Isa. li. 1–4, 11.	St. Luke xii. 31–35.

A.M.	P.M.
Isa. lii. 1–13.	Isa. xl. 28–end.
Ps. lxxiii. 15–end.	1 St. Peter v. 6–11.

Joy

"The joy of the Lord is your strength."

A.M.	P.M.
Ps. xcii.	St. John xv.
Ps. cxxvi.	Isa. xii.
Ps. xxxiv.	Isa. xxxv.
Ps. cx.	Isa. lii. 1–11.
Ps. cxlv.	1 Thes. v. 16–28.
Ps. ciii.	Eph. iii. 7–end.
St. Luke i. 46–56.	Col. iii. 1–17.

Peace

"My peace I give unto you."

A.M.	P.M.
Isa. xxv. 1–5.	St. Luke i. 76–80.
Isa. xxxii. 15–19.	Rom. v. 1, 14, 17, 20.
Mal. ii. 4–8.	2 Cor. xiii. 11–end.
Rom. xv. 13.	Col. iii. 14–17.
Eph. iv. 1–7.	Phil. iv. 6, 7, 9.

Salvation

"Work out your salvation with fear and trembling, for it is God that worketh in you."

A.M.	P.M.
Ps. xxv.	St. Luke ii. 28–34.
Ps. xxvii.	Titus ii. 11–end.
Ps. lxxxv.	Phil. ii. 1–14.
Ps. cxvi.	1 St. Peter i. 1–11.
Isa. xii.	1 Thes. v. 5–end.
Isa. lii. 1–13.	Eph. ii. 1–19.
2 Thes. ii. 13–end.	2 Cor. vi. 1–11.

The Promises, Waiting, Fulfilment

A.M.	P.M.
Ps. lxii.	Isa. xl. 27–end.
Ps. xl. 1–14.	Isa. xxx. 18–22.
Ps. cxlv. 14–end.	1 Cor. ii. 1–10.
Ps. xxxvii. 1–11.	1 Kings viii. 56–59.
Ps. xx.	Heb. vi. 9–16.
St. Luke i. 37–39.	St. Matt. v. 17–19.
2 St. Peter i. 1–12.	Gal. iv. 4–8.
St. John x. 10–11.	Ps. lxxi.

Revelation, Manifestation, Mystery

A.M.	P.M.
Rom. viii. 18.	St. Luke x. 21–25.
1 Cor. ii. 7–11.	Gal. i. 11–16 and 24.
Rom. xvi. 24–end.	Eph. i. 11–20.
Ps. lxxi.	1 St. John iii. 1–7.
1 St. John i. 1–5.	Col. i. 25–end.
St. John xiv. 20–24.	Rom. viii. 16–20.
2 Thes. ii. 16–17.	Col. v. 1–7.
Eph. iii. 1–10.	Eph. vi. 18–end.

The Grace of God

Translate "grace" by words "complete self-giving love." "By grace ye are saved; it is the gift of God."

A.M.	P.M.
St. John i. 14–17.	Acts xx. 24–32.
Ps. lxxxiv.	Rom. v. 1–10.
1 Cor. xv. 8–11.	2 Cor. viii. 7–10.
2 Cor. ix. 8–15.	2 Cor. xii. 7–11.
Eph. i. 1–14.	Eph. ii. 1–11.
Eph. iii. 1–13.	1 Titus ii. 11–15.
1 St. Peter v. 1–12.	Heb. iv. 14–16.
2 Cor. i. 1–12.	Heb. xii. 12–29.

The Strength of God

"I can do all things through Christ who strengtheneth me."

A.M.	P.M.
Ps. xx.	1 St. Peter v. 2–12.
Ps. lxxxiv. 4–end.	Eph. iii. 16–end.
Ps. xxxi. 1–7, 21–27.	Phil. iv. 9–14.
Isa. xl. 28–end.	Col. i. 9–14.
2 Cor. xii. 7–11.	Isa. xli. 10–14.
Isa. xii.	Isa. xxxv. 1–5.
St. Luke i. 49–56.	Ps. lxxi. 12–end.
Eph. vi. 10–20.	2 Tim. ii. 1–6.
Rom. xv. 1–7.	1 Cor. xvi. 12–15.

Life in the Sanctuary

"Your life is hid with Christ in God."

A.M.	P.M.
Ps. xx. 1–6.	Ps. lxxiii. 15–17.
Ps. lxiii.	Ps. lxxvii. 1–14.
Ps. xcvi.	Isa. lx. 11–15.
Ps. lxi.	Ps. cxxxiv.
Ps. xxvii. 4–8.	St. John xv. 1–6.
2 Cor. iii. 1–4.	St. John xx. 20–24.

The Life of the Spirit

"To be spiritually minded is life and peace."

A.M.	P.M.
Ps. ciii.	1 Cor. ii.
Isa. xi. 1–10.	2 Cor. iii.
Isa. xlii. 1–17.	Gal. v.
Isa. lxi.	1 St. John iv.
Ps. cxxxix.	Rom. viii. 1–11.
St. John iii. 1–9.	Rom. viii. 11–27.
St. John vi. 52–64.	Rom. viii. 27–end.

The New Life of Freedom

"Stand fast therefore in the liberty wherewith Christ hath made us free."

A.M.	P.M.
Isa. lxv. 17–end.	1 St. Peter i. 21–end.
St. John iii. 3–9.	St. John viii. 21–37.
1 Cor. ix. 19–23.	Gal. iii. 24–end.
2 Cor. iii. 12–end.	Gal. v. 1–19.
Eph. vi. 17–21.	2 Cor. v. 14–18.

The Indwelling Christ

"Christ in you the hope of glory."

A.M.	P.M.
St. John xv. 4–8.	St. John xiv. 20–24.
2 Cor. iv. 1–11.	2 Cor. v. 14–21.
Gal. i. 11–17.	Gal. ii. 16–21.
Gal. v. 11–end.	Eph. iii.
Phil. i. 9–27.	Phil. iii. 1–16.
Phil. iv. 8–14.	Col. i. 10–28.
Col. ii. 6–15.	Col. iii. 1–12.

Fifty-two Passages of Holy Scripture

Recommended for prayerful study and meditation.

1. St. Luke iv. 16–21.
2. St. Luke iv. 38–41.
3. Rom. viii. 26–29.
4. St. Matt. ix. 1–9.
5. St. Matt. x. 1–9; St. Mark vi. 12–14.
6. Acts iii. 1–11.
7. St. Luke v. 12–17.
8. St. John v. 1–10.
9. St. John vi. 52–59.
10. St. Luke viii. 22–26.
11. 1 Cor. xii. 27— xiii. 2.
12. St. Matt. xii. 9–17.
13. St. John xiv. 10–15.
14. St. Matt. viii. 5–14.
15. St. Luke viii. 1–4, 43–49
16. Acts ii. 41–44.
17. Ex. xv. 25–27.
18. St. John xiv. 15–20.
19. St. Luke vii. 19–24

20. Phil. iv. 4–8.
21. St. Mark vii. 31.
22. Acts iv. 5–13.
23. St. Matt. viii. 16–18.
24. Ps. xxxviii. 1–4; Ps. ciii. 2–4 R.V.
25. St. Luke vi. 17–20.
26. 1 Cor. vi. 19.
27. St. Luke xii. 22–31.
28. St. Mark i. 21–28.
29. St. Matt. ix. 27–32.
30. Acts v. 12–17.
31. St. Peter ii. 1–5.
32. St. James v. 13–17.
33. Heb. ii. 1–5.
34. St. Luke xiv. 1–7.
35. St. John vi. 48–52.
36. Isaiah xl. 28.
37. St. Mark xvi. 15.
38. Hosea xi. 3–5.
39. St. Matt. xvii. 14–22.
40. St. Matt. vii. 7–13.
41. 1 Cor. xi. 26–32.
42. Isaiah lvii. 15–19.
43. St. Luke xiii. 10–18.
44. St. James i. 5–9.
45. St. Luke xvii. 12–20.
46. Rev. xxii. 1–6.
47. St. Mark xi. 20–27.
48. St. Matt. xx. 29.
49. 1 St. John iii. 1–4.
50. Rom. viii. 31.
51. St. Mark vi. 1–7.
52. 1 Thess. v. 16–26.

I.—CHRIST IS LORD OF ALL

The Creative Word.—St. John i. 1–14.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.

That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world

was made by him, and the world knew him not. He came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name ; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us—and we beheld his glory, the glory as of the only begotten of the Father—full of grace and truth.

Jesus has Come to give more Abundant Life.—St. John x. 1–10.

" Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

" But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice. And a stranger will they not follow, but will flee from him : for they know not the voice of strangers."

This parable spake Jesus unto them : but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, " Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers : but the sheep did not hear them. I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly."

JESUS TEACHES THE NEW BIRTH INTO LIFE.—ST. JOHN iii. 1–21.

There was a man of the Pharisees named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto him, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

Jesus answered and said unto him: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Nicodemus saith unto him: "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?"

Jesus answered: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."

Nicodemus answered and said unto him, "How can these things be?"

Jesus answered and said unto him, "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life."

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world ; but that the world through him might be saved. He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

JESUS IS HIMSELF THE FOOD OF THE NEW LIFE.—ST. JOHN vi. 22–59.

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone (howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks) ; when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, "Rabbi, when camest thou hither ?"

Jesus answered them and said, "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you ; for him hath God the Father sealed."

Then said they unto him, "What shall we do that we might work the works of God?"

Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent."

They said therefore unto him, "What sign shewest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, 'He gave them bread from heaven to eat'" (Exodus xvi. 15).

Then Jesus said unto them, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."

Then said they unto him, "Lord, evermore give us this bread."

And Jesus said unto them, "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, that ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."

The Jews then murmured at him, because he said, "I am the bread which came down from heaven."

And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?"

Jesus therefore answered and said unto them, "Murmur not among yourselves. No man can come to me except the

Father which hath sent me draw him ; and I will raise him up at the last day. It is written in the Prophets, ' And they shall be all taught of God ' (Jeremiah xxxi. 34). Every man therefore that hath heard and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, he that believeth on me hath everlasting life.

" I am that bread of life.

" Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven ; if any man eat of this bread he shall live for ever : and the bread that I will give is my flesh, which I will give for the life of the world."

The Jews therefore strove among themselves, saying : " How can this man give us his flesh to eat ? "

Then Jesus said unto them, " Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father ; so he that eateth me, even he shall live by me. This is that bread which came down from heaven : not as your fathers did eat manna, and are dead : he that eateth of this bread shall live for ever."

These things said he in the synagogue, as he taught in Capernaum.

JESUS IS LORD OF THE POWERS OF NATURE.—ST. MARK iv. 35–41.

And the same day, when the even was come, he saith unto them : " Let us pass over unto the other side."

And when they had sent away the multitude, they took him even as he was in the ship ; and there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow ; and they awake him, and say unto him, " Master, carest thou not that we perish ? "

And he arose and rebuked the wind, and said unto the sea, " Peace, be still ! " And the wind ceased, and there was a great calm. And he said unto them : " Why are ye so fearful ? How is it that ye have no faith ? "

And they feared exceedingly, and said one to another : " What manner of man is this, that even the wind and the sea obey him ? "

JESUS CAN SUPPLY ALL BODILY NEEDS OF HIS SERVANTS.—(i) ST. JOHN ii. 1–10.

And the third day there was a marriage in Cana of Galilee ; and the mother of Jesus was there : and both Jesus was called, and his disciples, to the marriage.

And when they wanted wine, the mother of Jesus saith unto him, " They have no wine."

Jesus saith unto her, " Woman, what have I to do with thee ? mine hour is not yet come."

His mother saith unto the servants, " Whatsoever he saith unto you, do it."

And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, " Fill the waterpots with water." And they filled them up to the brim. And he saith unto them, " Draw out now, and bear unto the governor of the feast." And they bare it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was : (but the servants which drew the water knew ;) the governor of the feast

called the bridegroom, and saith unto him, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now."

(ii) St. Mark vi. 31–44.

And he said unto them, "Come ye yourselves apart into a desert place, and rest a while." For there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and out-went them, and came together unto him.

And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, "This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread; for they have nothing to eat."

He answered and said unto them: "Give ye them to eat." And they said unto him: "Shall we go and buy two hundred penny-worth of bread, and give them to eat?"

He saith unto them: "How many loaves have ye? Go and see." And when they knew, they say: "Five, and two fishes."

And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

And they did all eat, and were filled.

And they took up twelve baskets full of the fragments and of the fishes. And they that did eat of the loaves were about five thousand men.

Nothing can Separate Him from us in Our Need.—St. Mark vi. 45–51.

And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray.

And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, "Be of good cheer: it is I; be not afraid."

And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

Jesus has Power not only over the World of Nature, but over the World of Spirits.—St. Mark v. 1–19.

And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." For he said unto him, "Come out of the man, thou unclean spirit."

And he asked him, "What is thy name?" And he answered, saying, "My name is Legion: for we are many." And he besought him much that he would not send them away out of the country.

Now there was nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, "Send us into the swine, that we may enter into them." And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. And they began to pray him to depart out of their coasts.

And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

Jesus has Power over Life and Death.—St. Luke vii. 11–16.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow : and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, " Weep not." And he came and touched the bier : and they that bare him stood still. And he said, " Young man, I say unto thee, Arise." And he that was dead sat up, and began to speak. And he delivered him to his mother.

And there came a fear on all : and they glorified God, saying, " That a great prophet is risen up amongst us " ; and " That God hath visited his people."

THE VISION OF HIS GLORY.—ST. MATTHEW xvii. 1–9.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart. And was transfigured before them ; and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elijah talking with him. Then answered Peter, and said unto Jesus,

" Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elijah."

While he yet spake, behold, a bright cloud overshadowed them ; and behold a voice out of the cloud, which said : " This is my beloved Son, in whom I am well pleased ; hear ye him."

And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, " Arise, and be not afraid."

And when they had lifted up their eyes, they saw no man save Jesus only. And as they came down from the mountain, Jesus charged them, saying, " Tell the vision to no man, until the Son of man be risen again from the dead."

THE HUMILITY OF THE HIGHEST.—ST. JOHN xiii. 3–16.

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God ; he riseth from supper, and laid aside his garments ; and took a towel and girded himself.

After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter ; and Peter saith unto him, " Lord, dost thou wash my feet ? "

Jesus answered and said unto him, " What I do thou knowest not now, but thou shalt know hereafter." Peter saith unto him, " Thou shalt never wash my feet." Jesus answered him, " If I wash thee not thou hast no part with me." Simon Peter saith unto him, " Lord, not my feet only, but also my hands and my head."

Jesus saith to him, " He that is washed needeth not save to wash his feet, but is clean every whit ; and ye are clean, but not all." For he knew who should betray him ; therefore said he, " Ye are not all clean."

So after he had washed their feet, and had taken his garments and was set down again, he said unto them, " Know ye what I have done to you ? Ye call me Master, and Lord : and ye say well ; for so I am. If I then, your Lord and Master, have washed your feet ; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord ; neither he that is sent greater than he that sent him."

THE WAY OF LIFE IS BY THE CROSS.—ST. MATTHEW xvi. 21–28.

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things

of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Then Peter took him, and began to rebuke him, saying, "Be it far from thee, Lord! This shall not be unto thee."

But he turned, and said unto Peter, "Get thee behind me, Satan: thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men."

Then said Jesus unto his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily, I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom."

All Power belongs to the Risen Christ.—St. Matthew xxviii. 16–20.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted.

And Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

II.—BE NOT ANXIOUS

Our Father is Lord of Creation.—St. Matthew vi. 26–34.

"Behold the fowls of the air; for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

"Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek.)

"For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

The Father's Good Pleasure to Care for His Children.—St. Luke xii. 22–34.

And he said unto his disciples, "Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens; for they neither sow nor reap; which neither

have storehouse nor barn ; and God feedeth them ; how much more are ye better than the fowls ? And which of you with taking thought can add to his stature one cubit ? If ye then be not able to do that thing which is least, why take ye thought for the rest ?

" Consider the lilies, how they grow ; they toil not, they spin not ; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith ? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after ; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God ; and all these things shall be added unto you.

" Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms ; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

Our Father Wishes to Give Us the Best Gifts.—St. Luke xi. 1–13.

And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, " Lord, teach us to pray, as John also taught his disciples."

And he said unto them, " When ye pray, say,

Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done, as in heaven, so in earth.
Give us day by day our daily bread.

And forgive us our sins ; for we also forgive every one that is indebted to us.

And lead us not into temptation ; but deliver us from evil."

And he said unto them, "Which of you shall have a friend and shall go unto him at midnight, and say unto him, 'Friend, lend me three loaves ; for a friend of mine in his journey is come to me, and I have nothing to set before him ;' ? And he from within shall answer and say, 'Trouble me not ; the door is now shut, and my children are with me in bed ; I cannot rise and give thee.' I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

"And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone ? Or if he ask for a fish, will he for a fish give him a serpent ? Or if he shall ask an egg, will he offer him a scorpion ? If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him ? "

III.—CHRIST THE HEALER

(i) Health and Salvation His Two Gifts

Christ's Will to Heal.—St Matthew ix. 35–38.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved

with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Then saith he unto his disciples, "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Sickness is not His Will.—St. Luke xiii. 10–17.

And he was teaching in one of the synagogues on the sabbath. And behold, there was a woman which had a spirit of infirmity eighteen years; and she was bowed together and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, "Woman, thou are loosed from thine infirmity."

And he laid his hands on her; and immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and he said unto the people, "There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day."

The Lord then answered him and said, "Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"

And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.

His Royal Bounty.—St. Luke vii. 19–23; St. Matthew xi. 25–30.

And John calling unto him two of his disciples sent them to Jesus saying, "Art thou he that should come? or look we for another?

When the men were come unto him, they said, "John Baptist hath sent us unto thee, saying, 'Art thou he that should come, or look we for another?"

And in that same hour he cured many of their infirmities and plagues, and of evil spirits: and unto many that were blind he gave sight.

Then Jesus answering said unto them, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached And blessed is he whosoever shall not be offended in me."

At that time Jesus answered and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

"Come unto me, all ye that labour and are heavy laden; and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

(ii) Healing through Faith of the Sufferer

The Healing of the Withered Hand.—St. Matthew xii. 9–13.

And when he was departed thence, he went into their synagogue. And behold, there was a man which had his hand withered. And they asked him saying, "Is it lawful to heal on the sabbath days?" that they might accuse him.

And he said unto them, "What man shall there be

among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days."

Then saith he to the man, "Stretch forth thine hand." And he stretched it forth; and it was restored whole, like as the other.

The Healing of a Leper.—St. Matthew viii. 1–4.

When he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, "Lord, if thou wilt thou canst make me clean." And Jesus put forth his hand and touched him, saying, "I will; be thou clean." And immediately his leprosy was cleansed. And Jesus saith unto him, "See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."

The Healing of Ten Lepers.—St. Luke xvii. 11–21.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, "Jesus, Master, have mercy on us."

And when he saw them, he said unto them, "Go shew yourselves unto the priests."

And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and he fell down on his face at his feet, giving him thanks; and he was a Samaritan.

And Jesus answering said, "Were there not ten cleansed?

but where are the nine? There are not found that returned to give glory to God save this stranger."

And he said unto him, "Arise, go thy way; thy faith hath made thee whole."

And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, "The kingdom of God cometh not with observation; neither shall they say, Lo here! or, Lo there! For behold, the kingdom of God is within you."

The Healing of a Blind Man at Bethsaida.—St. Mark viii. 22–26.

And he cometh to Bethsaida. And they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town, and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up, and said: "I see men as trees, walking."

After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.

And he sent him away to his house, saying: "Neither go into the town, nor tell it to any in the town."

The Healing of Two Blind Men.—St. Matthew ix. 27–31.

And when Jesus departed thence, two blind men followed him, crying, and saying "Thou son of David, have mercy on us."

And when he was come into the house, the blind men came to him: and Jesus saith unto them, "Believe ye that I am able to do this?" They said unto him, "Yea, Lord."

Then touched he their eyes, saying, "According to your faith be it unto you." And their eyes were opened. And Jesus straitly charged them, saying, "See that no man know it."

But they, when they were departed, spread abroad his fame in all that country.

Faith the Condition of Healing.—St. Mark vi. 1–6.

And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, "From whence hath this man these things? And what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda and Simon? And are not his sisters here with us?" And they were offended at him.

But Jesus said unto them, "A prophet is not without honour but in his own country, and among his own kin, and in his own house."

And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching.

He is Lord of Long-standing Disease and of Death Itself.—St. Luke viii. 40–56.

And it came to pass that when Jesus was returned the people gladly received him; for they were all waiting for him. And behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house;

for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. And a woman having an issue of blood twelve years, which she had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment ; and immediately her issue of blood stanched.

And Jesus said, "Who touched me?" When all denied, Peter and they that were with him said, "Master, the multitude throng thee and press thee, and sayest thou, 'Who touched me?'"

And Jesus said, "Somebody hath touched me: for I perceive that virtue is gone out of me."

And when the woman saw that she was not hid, she came trembling, and falling down before him she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

And he said unto her, "Daughter, be of good comfort: thy faith hath made thee whole ; go in peace."

While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, "Thy daughter is dead ; trouble not the Master."

But when Jesus heard it, he answered him, saying, "Fear not: believe only, and she shall be made whole."

And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept and bewailed her: but he said, "Weep not; she is not dead, but sleepeth."

And they laughed him to scorn, knowing that she was dead. And he put them all out, and he took her by the hand, and called, saying, "Maid, arise."

And her spirit came again, and she arose straightway ; and he commanded to give her meat. And her parents were astonished ; but he charged them that they should tell no man what was done.

Jesus Healer of Souls.—St. Luke xix. 1–10.

And Jesus entered and passed through Jericho. And behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not, for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way.

And when Jesus came to the place, he looked up and saw him, and said unto him, "Zacchæus, make haste and come down; for to-day I must abide at thy house."

And he made haste and came down, and received him joyfully. And when they saw it they all murmured, saying, that "he was gone to be guest with a man that is a sinner."

And Zacchæus stood and said unto the Lord: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."

And Jesus said unto him, "This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

(iii) Healing through Faith of Friends

Healing of Soul and Body.—St. Mark ii. 1–12.

And again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

And they come unto him bringing one sick of the palsy, which was borne of four. And when they could not come

nigh unto him for the press, they uncovered the roof where he was ; and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, "Son, thy sins be forgiven thee."

But there were certain of the scribes sitting there, and reasoning in their hearts, "Why doth this man thus speak blasphemies ? Who can forgive sins but God only ? "

And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, "Why reason ye these things in your hearts ? Whether is it easier, to say to the sick of the palsy, Thy sins be forgiven thee ; or to say, Arise, and take up thy bed, and walk ? But that ye may know that the Son of Man hath power on earth to forgive sins," (he saith to the sick of the palsy,) "I say unto thee, Arise, and take up thy bed, and go thy way into thine house."

And immediately he arose, took up the bed, and went forth before them all ; insomuch that they were all amazed, and glorified God, saying, "We never saw it on this fashion."

JESUS HEALS THE NOBLEMAN'S SON.—ST. JOHN iv. 46–54.

And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son ; for he was at the point of death.

Then said Jesus unto him, "Except ye see signs and wonders, ye will not believe."

The nobleman saith unto him, "Sir, come down ere my child die."

Jesus saith unto him, "Go thy way ; thy son liveth."

And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, "Thy

son liveth." Then enquired he of them the hour when he began to amend. And they said unto him, "Yesterday at the seventh hour the fever left him." So the father knew that it was at the same hour, in the which Jesus said unto him, "Thy son liveth"; and himself believed, and his whole house.

This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

Jesus Heals the Centurion's Servant.—St. Matthew viii. 5–13.

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented."

And Jesus saith unto him, "I will come and heal him."

The centurion answered and said, "Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

When Jesus heard it, he marvelled and said to them that followed: "Verily I say unto you, I have not found so great faith, no, not in Israel And I say unto you, that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

And Jesus said unto the centurion, "Go thy way; and as thou hast believed, so be it done unto thee." And his servant was healed in the selfsame hour.

Jesus Heals the Lunatic Boy.—St. Mark ix. 17–29.

And one of the multitude answered and said, "Master, I have brought unto thee my son, which hath a dumb spirit;

And wheresoever he taketh him, he teareth him : and he foameth, and gnasheth with his teeth, and pineth away : and I spake to thy disciples that they should cast him out ; and they could not."

He answereth him, and saith, " O faithless generation, how long shall I be with you ? how long shall I suffer you ? bring him unto me." And they brought him unto him : and when he saw him, straightway the spirit tare him ; and he fell on the ground, and wallowed foaming.

And he asked his father, " How long is it ago since this came unto him ? " And he said, " Of a child. And oft-times it hath cast him into the fire, and into the waters, to destroy him : but if thou canst do anything, have compassion on us, and help us."

Jesus said unto him, " If thou canst believe, all things are possible to him that believeth."

And straightway the father of the child cried out, and said with tears, " Lord, I believe ; help thou mine unbelief." When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, " Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." And the spirit cried, and rent him sore, and came out of him : and he was as one dead ; insomuch that many said, " He is dead." But Jesus took him by the hand, and lifted him up ; and he arose.

And when he was come into the house, his disciples asked him privately, " Why could not we cast him out ? " And he said unto them, " This kind can come forth by nothing, but by prayer and fasting."

Jesus heals the Daughter of a Woman of Canaan.—St. Matthew xv. 21–31.

Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

And behold, a woman of Canaan came out of the same

coasts, and cried unto him, saying, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." But he answered her not a word.

And his disciples came and besought him, saying, "Send her away; for she crieth after us."

But he answered and said, "I am not sent but unto the lost sheep of the house of Israel."

Then came she and worshipped him, saying, "Lord, help me."

But he answered and said, "It is not meet to take the children's bread, and to cast it to dogs."

And she said, "Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table."

Then Jesus answered and said unto her, "O woman, great is thy faith: be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel.

JESUS DELAYS IN ORDER TO GIVE A GREATER GIFT.—ST. JOHN xi. 1–17.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him saying, "Lord, behold, he whom thou lovest is sick."

When Jesus heard that he said, "This sickness is not

unto death, but for the glory of God, that the Son of God might be glorified thereby." Now Jesus loved Martha and her sister and Lazarus.

When he had heard therefore that he was sick, he abode two days still in the same place where he was.

Then after that saith he to his disciples, "Let us go into Judæa again."

His disciples say unto him, "Master, the Jews of late sought to stone thee; and goest thou thither again?"

Jesus answered, "Are there not twelve hours in the day? If any man walk in the day he stumbleth not, because he seeth the light of this world. But if a man walk in the night he stumbleth, because there is no light in him."

These things said he; and after that he saith unto them, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep."

Then said his disciples, "Lord, if he sleep, he shall do well."

Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him."

Then said Thomas, which is called Didymus, unto his fellow disciples, "Let us also go, that we may die with him."

Then when Jesus came, he found that he had lain in the grave four days already.

JESUS IS RESURRECTION AND LIFE.—ST. JOHN xi. 18–46.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother.

Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house.

Then said Martha unto Jesus, "Lord, if thou hadst been here my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee."

Jesus saith unto her, "Thy brother shall rise again."

Martha saith unto him, "I know that he shall rise again in the resurrection at the last day."

Jesus said unto her, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"

She saith unto him, "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world."

And when she had so said, she went her way, and called Mary her sister secretly, saying, "The Master is come, and calleth for thee."

As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him.

The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, "She goeth unto the grave to weep there."

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, "Lord, if thou hadst been here my brother had not died."

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and he said, "Where have ye laid him?" They said unto him, "Lord, come and see."

Jesus wept.

Then said the Jews, "Behold how he loved him!"

And some of them said, "Could not this man which opened the eyes of the blind have caused that even this man should not have died?"

Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, "Take ye away the stone."

Martha, the sister of him that was dead, saith unto him, "Lord, by this time he stinketh, for he hath been dead four days."

Jesus saith unto her, "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?"

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me."

And when he thus had spoken he cried with a loud voice, "Lazarus, come forth."

And he that was dead came forth, bound hand and foot with graveclothes, and his face was bound about with a napkin.

Jesus saith unto them, "Loose him and let him go."

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

IV.—POWER GIVEN TO THE CHURCH IN UNION WITH CHRIST

THE CONDITION: ABIDE IN HIM.—ST. JOHN XV. 1–10.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you.

" Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye are the branches ; he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch ; and is withered ; and men gather them and cast them into the fire, and they are burned. If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.

" Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples. As the Father hath loved me, so have I loved you : continue ye in my love. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love."

The Sacrifice of the New Covenant with Man.—St. Matthew xxvi. 26–29.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, " Take, eat ; this is my body."

And he took the cup, and gave thanks, and gave it to them, saying, " Drink ye all of it ; for this is my blood of the new testament, which is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

Power to Heal freely given to Apostles, to be freely used.—St. Matthew x. 1–15.

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these : The first, Simon, who is called Peter, and Andrew his brother ; James the son of Zebedee, and John his brother ; Philip, and Bartholomew, Thomas, and Matthew the publican ; James the son of Alphæus, and Lebbæus, whose surname was Thaddæus ; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

These twelve Jesus sent forth, and commanded them, saying, " Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not ; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give. Provide neither gold nor silver nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves : for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy ; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it ; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city."

Healing not Confined to the Twelve. Commission to Seventy.—St. Luke x. 1–9, 17–22.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come.

Therefore said he unto them, " The harvest truly is great, but the labourers are few ; pray ye therefore the Lord of the harvest that he would send forth labourers into his

harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. And into whatsoever house ye enter, first say, 'Peace be to this house.' And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again. And in the same house remain eating and drinking such things as they give; for the labourer is worthy of his hire. Go not from house to house.

"And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say unto them, 'The kingdom of God is come nigh unto you.'" . . .

And the seventy returned again with joy, saying, "Lord, even the devils are subject unto us through thy name."

And he said unto them, "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

In that hour Jesus rejoiced in spirit, and said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."

JESUS PROMISES HIS OWN POWER.—ST. JOHN xiv. 1–15.

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; it it were not so, I would have told you, I go to prepare a place for you. And if I go and prepare a place

for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."

Thomas saith unto him, "Lord, we know not whither thou goest; and how can we know the way?"

Jesus saith unto him, "I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him."

Philip saith unto him, "Lord, shew us the Father, and it sufficeth us."

Jesus saith unto him, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments."

To be used by His own Spirit.—St. John xvi. 12–22.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me; for he shall receive of mine and shall shew it unto you. All things that the Father hath are mine;

therefore said I, that he shall take of mine, and shall shew it unto you. A little while and ye shall not see me ; and again a little while and ye shall see me, because I go to the Father."

Then said some of his disciples among themselves : "What is this that he saith unto us, A little while and ye shall not see me, and again a little while and ye shall see me ; and, Because I go to the Father ? "

They said therefore, "What is this that he saith, A little while ? We cannot tell what he saith."

Now Jesus knew that they were desirous to ask him, and he said unto them, "Do ye enquire among yourselves of that I said, A little while and ye shall not see me : and again a little while and ye shall see me ? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice ; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow ; but I will see you again and your heart shall rejoice, and your joy no man taketh from you."

Other Powers promised to the Faith of the Church

(i) St. Mark xi. 20–26.

And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, "Master, behold the fig tree which thou cursedst is withered away."

And Jesus answering saith unto them, "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ;

he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

And when ye stand praying, forgive if ye have ought against any : that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

(ii) St. John xvi. 23–27.

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name : ask, and ye shall receive, that your joy may be full.

"These things have I spoken unto you in proverbs : but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name : and I say not unto you, that I will pray the Father for you : for the Father himself loveth you, because ye have loved me, and have believed that I came out from God."

V.—THE COMMISSION TO THE CHURCH

(i) Taken into His Confidence.—St. John xv. 11–17.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another."

(ii) Power for Healing Sick Souls.—St. John xx. 19–23.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, "Peace be unto you." And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

Then said Jesus to them again, "Peace be unto you: as my Father hath sent me, even so send I you."

And when he had said this, he breathed on them, and saith unto them, "Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained."

(iii) Powers Given to Obedience.—St. John xiv. 12, 15 and 21.

Verily, verily, I say unto you, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

"If ye love me, keep my commandments."

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

THE PRAYER OF JESUS FOR HIS CHURCH.—ST. JOHN xvii.

These words spake Jesus, and lifted up his eyes to heaven, and said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

"I have glorified thee on the earth, I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee; and they have believed that thou didst send me.

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine; and all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

"Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me: and I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."

THE COMING OF THE HOLY GHOST.—ACTS ii. 1–8, 11, 12, 14, 22, 23, 32–41.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, "Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? . . . we do hear them speak in our tongues the wonderful works of God."

Peter's Sermon at Pentecost

And they were all amazed, and were in doubt, saying one to another: "What meaneth this?"

But Peter, standing up with the eleven, lifted up his voice, and said unto them, "Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered, by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain: . . . this Jesus hath God raised up, whereof we all are witnesses.

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

"For David is not ascended into the heavens: but he saith himself, 'The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool.'

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Now when they heard this, they were pricked in their heart; and said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?"

Then Peter said unto them, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

And with many other words did he testify and exhort, saying, "Save yourselves from this untoward generation."

Then they that gladly received his word were baptised: and the same day there were added unto them about three thousand souls.

VI.—THE POWERS OF THE CHURCH IN ACTION

(i) The Healing of the Man at the Beautiful Gate.—Acts iii. 1–16.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked for alms.

And Peter, fastening his eyes upon him with John, said, "Look on us." And he gave heed unto them, expecting to receive something of them.

Then Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And he took him by the right hand, and lifted him up: and immediately his feet and ancle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

And all the people saw him walking and praising God : and they knew that it was he which sat for alms at the Beautiful gate of the temple : and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

And when Peter saw it, he answered unto the people, " Ye men of Israel, why marvel ye at this ? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk ? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus ; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you ; and killed the Prince of life, whom God hath raised from the dead ; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know : yea, the faith which is by him hath given him this perfect soundness in the presence of you all."

(ii) The Power at Work in the Gentile Church.—1 Cor. xii. 4–11, 27–31.

Now there are diversities of gifts, but the same Spirit.

And there are differences of administrations, but the same Lord.

And there are diversities of operations, but it is the same God which worketh all in all.

But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; to another faith by the same Spirit ; to another the gifts of healing by the same Spirit ; to another the working of miracles ; to another prophecy ; to another

discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues :

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. . . .

Now ye are the body of Christ, and members in particular.

And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles ? are all prophets ? are all teachers ? are all workers of miracles ? Have all the gifts of healing ? do all speak with tongues ? do all interpret ? But covet earnestly the best gifts.

PART VII.—A SELECTION OF SUITABLE HYMNS

1

1. The Great Physician now is near,
   The sympathising Jesus ;
   He speaks the drooping heart to cheer,
   Oh ! hear the voice of Jesus !

Refrain

Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, blessèd Jesus !

2. Your many sins are all forgiven,
   Oh ! hear the voice of Jesus ;
   Go on your way in peace to heaven
   And wear a crown with Jesus.

3. His name dispels my guilt and fear,
   No other name but Jesus ;
   Oh ! how my soul delights to hear
   The charming name of Jesus.

4. The children too, both great and small,
   Who love the name of Jesus,
   May now accept the gracious call
   To work and live for Jesus.

5. And when to that bright world above
We rise to see our Jesus,
We'll sing around the throne of love
His Name, the Name of Jesus.

W. HUNTER.

2

1. Heal me, O my Saviour, heal ;
Heal me as I suppliant kneel ;
Heal me, and my pardon seal.

2. Fresh the wounds that sin hath made ;
Hear the prayers I oft have prayed,
And in mercy send me aid.

3. Helpless, none can help me now ;
Cheerless, none can cheer but Thou ;
Suppliant, Lord, to Thee I bow.

4. Thou the true Physician art ;
Thou, O Christ, canst health impart,
Binding up the bleeding heart.

5. Other comforters are gone ;
Thou canst heal, and Thou alone,
Thou for all my sin atone.

6. Heal me, then, my Saviour, heal ;
Heal me as I suppliant kneel ;
To thy mercy I appeal.

G. THRING.

3

1. Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come.

2. Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come.

3. Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come.

4. Just as I am, poor, wretched, blind ;
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O Lamb of God, I come.

5. Just as I am : Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe,
O Lamb of God, I come.

6. Just as I am, Thy love unknown
Has broken every barrier down,
Now to be Thine, yea, Thine alone,
O Lamb of God, I come.

C. Elliott.

4

1. My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine !
Now hear me while I pray ;
Take all my guilt away ;
O let me from this day
Be wholly thine.

2. May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire ;
As Thou hast died for me,
O may my love for Thee
Pure, warm, and changeless be,
A living fire.

3. While life's dark maze I tread,
And griefs around me spread,
Be Thou my guide ;
Bid darkness turn to day ;
Wipe sorrow's tears away ;
Nor let me ever stray
From Thee aside.

R. PALMER.

5

1. The King of love my Shepherd is,
Whose goodness faileth never ;
I nothing lack if I am His
And He is mine forever.

2. Where streams of living water flow
My ransomed soul He leadeth,
And, where the verdant pastures grow,
With food celestial feedeth.

3. Perverse and foolish, oft I strayed,
But yet in love He sought me,
And on His shoulder gently laid,
And home, rejoicing, brought me.

4. In death's dark vale I fear no ill
With Thee, dear Lord, beside me ;
Thy rod and staff my comfort still,
Thy Cross before to guide me.

5. Thou spread'st a table in my sight ;
Thy unction grace bestoweth ;
And O, what transport of delight
From Thy pure chalice floweth !

6. And so through all the length of days
Thy goodness faileth never ;
Good Shepherd, may I sing Thy praise
Within Thy house forever.

H. W. Baker.

6

1. At even, when the sun was set,
The sick, O Lord, around Thee lay ;
O in what divers pains they met !
O with what joy they went away !

2. Once more 'tis eventide, and we
Oppressed with various ills draw near ;
What if Thy form we cannot see ?
We know and feel that Thou art here.

3. O Saviour Christ, our woes dispel ;
For some are sick, and some are sad,
And some have never loved Thee well,
And some have lost the love they had.

4. And some have found the world is vain,
Yet from the world they break not free,
And some have friends who give them pain,
Yet have not sought a friend in Thee.

H. TWELLS.

7

1. How sweet the name of Jesus sounds
In a believer's ear !
It soothes his sorrows, heals his wounds,
And drives away his fear.

2. It makes the wounded spirit whole,
And calms the troubled breast ;
'Tis manna to the hungry soul,
And to the weary rest.

3. Dear Name, the rock on which I build,
My shield and hiding-place,
My never-failing treasury, filled
With boundless stores of grace.

4. Jesus ! my Shepherd, Guardian, Friend,
My Prophet, Priest, and King,
My Lord, my Life, my Way, my End,
Accept the praise I bring.

5. Weak is the effort of my heart,
And cold my warmest thought ;
But when I see Thee as Thou art,
I'll praise Thee as I ought.

6. Till then I would Thy love proclaim
With every fleeting breath ;
And may the music of Thy Name
Refresh my soul in death.

J. Newton.

8

1. O bless the Lord, my soul !
His grace to thee proclaim !
And all that is within me join
To bless His holy Name !

2. O bless the Lord, my soul !
His mercies bear in mind !
Forget not all His benefits !
The Lord to thee is kind.

3. He will not always chide ;
He will with patience wait ;
His wrath is ever slow to rise,
And ready to abate.

4. He pardons all thy sins ;
Prolongs thy feeble breath ;
He healeth thine infirmities,
And ransoms thee from death.

I. Watts.

9

1. Jesus, the very thought of Thee
With sweetness fills the breast ;
But sweeter far Thy face to see,
And in Thy presence rest.

2. No voice can sing, no heart can frame,
Nor can the memory find,
A sweeter sound than Jesus' name,
The Saviour of mankind.

3. O Hope of every contrite heart,
O Joy of all the meek,
To those who fall how kind Thou art !
How good to those who seek !

4. But what to those who find ? Ah, this
Nor tongue nor pen can show ;
The love of Jesus, what it is
None but His loved ones know.

5. Jesus, our only joy be Thou,
As Thou our prize wilt be ;
In Thee be all our glory now,
And through eternity.

E. Caswall.

10

1. Come, ye disconsolate, where'er ye languish ;
Come to the mercy-seat, fervently kneel :
Here bring your wounded hearts, here tell your anguish ;
Earth has no sorrow that heaven cannot heal.

2. Joy of the desolate, light of the straying,
Hope of the penitent, fadeless and pure,
Here speaks the Comforter, tenderly saying,
" Earth has no sorrow that heaven cannot cure."

3. Here see the Bread of Life ; see waters flowing
Forth from the throne of God, pure from above ;
Come to the feast of Love ; come ever knowing
Earth has no sorrow but heaven can remove.

T. Moore.

11

1. Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.

2. Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will,
To do or to endure.

3. Breathe on me, Breath of God,
Till I am wholly Thine,
Till all this earthly part of me
Glows with Thy fire divine.

4. Breathe on me, Breath of God,
So shall I never die ;
But live with Thee the perfect life
Of thine eternity

E. Hatch.

12

1. Guide me, O Thou great Jehovah,
Pilgrim through this barren land ;
I am weak, but Thou art mighty ;
Hold me with Thy powerful hand

2. Open now the crystal fountains
Whence the living waters flow ;
Let the fiery, cloudy pillar
Lead me all my journey through.

3. Feed me with the heavenly manna
In this barren wilderness ;
Be my sword and shield and banner,
Be the Lord my Righteousness.

4. When I tread the verge of Jordan,
Bid my anxious fears subside ;
Death of death, and hell's destruction,
Land me safe on Canaan's side.

W. WILLIAMS.

13

1. I sought the Lord, and afterward I knew
He moved my soul to seek Him, seeking me ;
It was not I that found, O Saviour true ;
No, I was found of Thee.

2. Thou didst reach forth Thy hand and mine enfold ;
I walked and sank not on the storm-vexed sea—
'Twas not so much that I on Thee took hold,
As Thou, dear Lord, on me.

3. I find, I walk, I love, but O the whole
Of love is but my answer, Lord, to Thee ;
For Thou wert long beforehand with my soul,
Always Thou lovedst me.

ANON.

14

1. Dear Lord and Father of mankind,
Forgive our foolish ways !
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence praise.

2. In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

3. O Sabbath rest by Galilee !
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity
Interpreted by love !

4. Drop Thy still dews of quietness,
Till all our strivings cease :
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy Peace.

5. Breathe through the heats of our desire.
Thy coolness and Thy balm ;
Let sense be dumb, let flesh retire ;
Speak through the earthquake, wind and fire,
O still small voice of calm.

J. G. Whittier.

15

1. Immortal Love, for ever full,
For ever flowing free,
For ever shared, for ever whole,
A never-ebbing sea !

2. We may not climb the heavenly steeps
To bring the Lord Christ down ;
In vain we search the lowest deeps,
For Him no depths can drown :

3. But warm, sweet, tender, even yet
A present help is He :
And faith has still its Olivet,
And love its Galilee.

4. The healing of His seamless dress
Is by our beds of pain ;
We touch Him in life's throng and press,
And we are whole again.

5. O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

J. G. WHITTIER.

16

1. There's a wideness in God's mercy
Like the wideness of the sea ;
There's a kindness in His justice
Which is more than liberty,
There is welcome for the sinner,
And more graces for the good ;
There is mercy with the Saviour ;
There is healing in His blood.

2. There is no place where earth's sorrows
Are more felt than up in heaven ;
There is no place where earth's failings
Have such kindly judgment given.
There is plentiful redemption
In the blood that has been shed ;
There is joy for all the members
In the sorrows of the Head.

3. For the love of God is broader
Than the measures of man's mind ;
And the heart of the Eternal
Is most infinitely kind.
If our love were but more simple,
We would take Him at His word ;
And our lives would be all sunshine
In the sweetness of the Lord.

4. Was there ever kindest shepherd
Half so gentle, half so sweet
As the Saviour who would have us
Come and gather round His feet ?
Pining souls, come nearer Jesus,
And oh, come not doubting thus,
But with faith that trusts more bravely
His great tenderness for us.

F. W. Faber.

17

1. What a Friend we have in Jesus,
All our sins and griefs to bear ;
What a privilege to carry
Everything to God in prayer.
Oh, what peace we often forfeit,
Oh, what needless pain we bear—
All because we do not carry
Everything to God in prayer.

2. Have we trials and temptations ?
Is there trouble anywhere ?
We should never be discouraged,
Take it to the Lord in prayer.

Can we find a Friend so faithful,
Who will all our sorrows share ?
Jesus knows our every weakness,
Take it to the Lord in prayer.

3. Are we weak and heavy laden ?
Cumbered with a load of care ?
Precious Saviour, still our refuge—
Take it to the Lord in prayer.
Do Thy friends despise, forsake thee ?
Take it to the Lord in prayer :
In His arms He'll take and shield thee,
Thou wilt find a solace there.

J. Scriven.

18

1. Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high ;
Hide me, O my Saviour, hide,
Till the storm of life is past ;
Safe into the haven guide,
Oh, receive my soul at last !

2. Other refuge have I none,
Hangs my helpless soul on Thee ;
Leave, ah ! leave me not alone,
Still support and comfort me :
All my trust on Thee is stayed ;
All my help from Thee I bring ;
Cover my defenceless head
With the shadow of Thy wing.

3. Plenteous grace with Thee is found,
Grace to cleanse from every sin ;
Let the healing streams abound,
Make and keep me pure within :
Thou of life the fountain art,
Freely let me take of Thee :
Spring Thou up within my heart,
Rise to all eternity.

C. WESLEY.

19

1. Oh, for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb !

2. Return, O holy Dove, return,
Sweet messenger of rest ;
I hate the sins that made Thee mourn,
And drove Thee from my breast.

3. The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.

4. So shall my walk be close with God,
Calm and serene my frame ;
So purer light shall mark the road
That leads me to the Lamb.

W. COWPER.

20

1. Tell me the old, old story,
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love.

Tell me the story simply,
As to a little child,
For I am weak and weary,
And helpless and defiled.

Refrain :

Tell me the old, old story ;
Tell me the old, old story,
Tell me the old, old story,
Of Jesus and His love.

2. Tell me the story slowly,
That I may take it in—
That wonderful redemption,
God's remedy for sin.
Tell me the story often,
For I forget so soon,
The " early dew " of morning
Has passed away at noon.

3. Tell me the story softly,
With earnest tones and grave ;
Remember ! I'm the sinner
Whom Jesus came to save ;
Tell me the story always
If you would really be,
In any time of trouble,
A comforter to me.

4. Tell me the same old story,
When you have cause to fear
That this world's empty glory
Is costing me too dear.

Yes, and when that world's glory
Is dawning on my soul,
Tell me the old, old story :
" *Christ Jesus makes thee whole.*"

K. HANKEY.

21

1. She only touched the hem of His garment,
As to His side she stole ;
Amid the crowd that gathered around Him,
And straightway she was whole.

Refrain :

Oh, touch the hem of His garment,
And thou, too, shalt be free ;
His saving power, this very hour
Shall give new life to thee.

2. She came in fear and trembling before Him,
She knew her Lord had come ;
She felt that from Him virtue had healed her,
The mighty deed was done.

3. He turned with " Daughter, be of good comfort,
Thy faith hath made thee whole."
And peace that passeth all understanding,
With gladness filled her soul.

G. F. ROOT.

22

1. I need Thee every hour,
Most gracious Lord ;
No tender voice like Thine
Can peace afford.

Refrain :

I need Thee, oh, I need Thee ;
Ev'ry hour I need Thee ;
O, bless me now, my Saviour,
I come to Thee.

2 I need Thee every hour,
Stay Thou near by ;
Temptations lose their power
When Thou art nigh.

3. I need Thee every hour,
In joy or pain ;
Come quickly and abide
Or life is vain.

4. I need Thee every hour ;
Teach me Thy will ;
And Thy rich promises
In me fulfill.

5. I need Thee every hour,
Most Holy One ;
Oh, make me Thine indeed,
Thou Blessèd Son.

A. S. Hawks.

23

1. Fight the good fight with all thy might,
Christ is thy strength, and Christ thy right ;
Lay hold on life, and it shall be
Thy joy and crown eternally.

2. Run the straight race thro' God's good grace,
Lift up thine eyes, and seek His face ;
Life with its way before us lies,
Christ is the path, and Christ the prize.

3. Cast care aside, lean on thy Guide ;
His boundless mercy will provide ;
Trust, and thy trusting soul shall prove
Christ is its life, and Christ its love.

4. Faint not nor fear, His arms are near ;
He changeth not, and thou art dear ;
Only believe, and thou shalt see
That Christ is all in all to thee.

J. S. B. Monsell.

24

1. Oh, for a thousand tongues to sing
My blest Redeemer's praise,
The glories of my God and King,
The triumphs of His grace !

2. Jesus, the Name that charms our fears ;
That bids our sorrows cease ;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

3. He speaks ; and list'ning to His voice,
New life the dead receive,
The mournful, broken hearts rejoice,
The humble poor believe.

4. Hear Him, ye deaf ; His praise, ye dumb,
Your loosened tongues employ ;
Ye blind, behold your Saviour come,
And leap, ye lame, for joy !

5. My gracious Master and my God,
Assist me to proclaim
And spread thro' all the world abroad
The honours of Thy Name.

C. Wesley.

25

1. Jesu, my Lord, my God, my all,
Hear me, blest Saviour, when I call ;
Hear me, and from Thy dwelling-place
Pour down the riches of Thy grace.
Jesu, my Lord, I Thee adore ;
O make me love Thee more and more !

2. Jesu, too late I Thee have sought ;
How can I love Thee as I ought ?
And how extol Thy matchless fame,
The glorious beauty of Thy Name ?
Jesu, my Lord, I Thee adore ;
O make me love Thee more and more !

3. Jesu, what didst Thou find in me
That Thou hast dealt so lovingly ?
How great the joy that Thou hast brought !
So far exceeding hope or thought !
Jesu, my Lord, I Thee adore ;
O make me love Thee more and more !

4. Jesu, of Thee shall be my song ;
To Thee my heart and soul belong :
All that I am or have is Thine ;
And Thou, my Saviour, Thou art mine.
Jesu, my Lord, I Thee adore ;
O make me love Thee more and more !

H. Collins.

26

Communion Hymn

1. A loving little child,
Within a manger bed,
And naught beside our faith to guide,
Save what an angel said !

2. A little Bread and Wine
Upon the Altar spread,
And naught beside our faith to guide,
Save what the Master said !

3. Yet 'neath the Bread and Wine,
As in the little Child,
Faith ne'er shall fail true God to hail,
With worship undefiled.

4. And as in Bethlehem's crib,
So at the Altar fair,
Hold firm and fast, while life shall last,
God's real Presence there !

5. O happy souls that keep
The Eucharistic Creed,
He who was born on Christmas morn,
Is yours, is yours indeed !

Gertrude Hollis.

IN THE SILENCE

In the silence, O Lord Jesus,
Turns my waiting soul to Thee ;
May I hear Thy message clearly
As I bow on bended knee.
Draw Thou near me, counsel give me,
Let me hear Thee while I pray.

Come to me, O Loving Saviour ;
Let me hear Thy message true ;
Guide me, keep me close beside Thee,
Tell me, Lord, what I must do.
In Thy Name may I remember
Those I love and others too.

Give us grace to love Thee better,
Faith increase and power bestow.
Thoughts of self put far behind us ;
Teach us, Lord, Thy love to show.
Draw us nearer to Thy Presence,
Show us, Lord, the way to go.

FLORENCE M. FRASER.

LEAVE THE MIRACLE TO HIM !

ST. JOHN ii. 5.

" Whatsoe'er He bids you—do it ! "
Though you may not understand ;
Yield to Him complete obedience,
Then you'll see His mighty hand.
" Fill the waterpots with water,"
Fill them to the very brim.
He will honour all your trusting,—
Leave the miracle to Him !

Bind your Isaac to the Altar,
Bind him there with many a cord ;
Oh, my brother, do not falter,
Can't you fully trust your Lord ?
He it is Who watches o'er you
Though your faith may oft be dim ;
He will bring new life to Isaac,—
Leave the miracle to Him !

See them march around the city
Scarce a sound from day to day ;
Scoffers from the walls deride them—
" Jericho can stand such play ! "
But the Lord's time cometh swiftly,
Then they shoot out with a vim,
Look, the walls are tottering, falling,—
Leave the miracle to Him !

Face to face with hosts of Midian,
Gideon's men are sifted out ;
Forth they go, these chosen heroes,
With no sword, the foe to rout ;
Do you wonder if the victory
Can be gained by band so slim ?
See ! Jehovah's sword is gleaming,—
Leave the miracle to Him !

Bring to Christ your loaves and fishes,
Though they be both few and small ;
He will use the weakest vessels,—
Give to Him your little all.
Do you ask how many thousands
Can be fed with food so slim ?
Listen to the Master's blessing,—
Leave the miracle to Him !

Oh, ye Christians, learn the lesson !
Are you struggling all the way ?
Cease your trying, change to trusting,
Then you'll triumph every day !
" Whatsoe'er He bids you—do it ! "
Fill the waterpots to brim,
But remember, 'tis His battle,—
Leave the miracle to Him !

Watch that scene on plains of Dura,
See that Hebrew martyr band
Firmly standing for Jehovah,
Trusting in His hidden hand.
" He is mighty to deliver "
From the power of death so grim ;
Fiery furnace cannot harm them—
Leave the miracle to Him !

Christian worker, looking forward
To the ripened harvest field,
Does the task seem great before you ?
Think how rich will be the yield !
Bravely enter with your Master,
Though the prospect may seem dim ;
Preach the Word with holy fervour,—
Leave the miracle to Him !

THOMAS H. ALLAN.

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